THE RIGHTEOUS MANS WAY.

WHEREIN ARE GIVEN CERTAINE Directions, how men may profitably meditate upon *the Commandements of God: that ſo through ſuch manner* of meditation, the Lordes Commandements may finde place in mens hearts, to ſerve in them as guides unto all their Actions and Thoughts.

Proctor. I. 1. k.

DIRECTIONS MOST NEEDFVLL FOR THESE times, ſeeing moſt men laying the Commandements of God aſide, doe leade their lives in diſobedience to Gods Commandements; and this, not onely to the ſcandall of Chriſtian Religion, but alſo to the extreame hazard of their own ſalvation.

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1. Theſ. 4. 1.

Wee beſeech you, brethren, and exhort you in the Lord Ieſus, that ye increaſe more and more, as ye haue received of us, how ye ought to walke and to pleaſe God.

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BRITISH MUSEUM

THE EPISTLE to the Reader.

MAny of Gods ſervants (beloved Reader) having written at large upon the ten cõmandements, opening them ſo, as that men may in a great meaſure ſee how farr they branch themſelves, into every action, ſpeach, & thought of Man, I thought it might be profitable to add unto their labours, this my direction unto *Meditation upon the Commandements*. For, I obſerve in moſt Men a kinde of diſpoſition, willingly to heare or reade of the Commandements, that ſo their knowledge might be increaſed; but there is little evidence of any who meditate alſo of them in private, that by ſuch meditatiõ upon them, they may ſink into their hearts, there to remaine as directors unto them, in all things wherein they may haue uſe of them. The very Notion onely of Gods Commandements is ſurely profitable, as ſerving to informe Men of the *way* they ſhould walk in, but meditation upon them rootes them within us; becauſe, what our Spirit once labours upon, it will not eaſily forgoe againe, but will retaine and make uſe of the ſame, and this alſo to the end, wherefore the paines to meditate upon it was taken. For if any man purpoſe with himſelfe, and ſet his hearte to ſeeke Gods Commandements, that they may ſerve to guide and rule him in his wayes, he joyning private meditation, or ſelfe-queſtioning and ſelfe examining with the ſame, his hearte will then affect and indeavour to come to the end of its purpoſe. For this cauſe haue I choſen to direct men unto a manner of meditation upon the Lords Commandements, that ſo through meditation, the Commandements of God may not reſt in the bare Notion, but may branch themſelves out in the actions, ſpeaches, yea and private thoughts of men. But becauſe the ſtreame of this worlds diſpoſition, runns violently againſt the man that would keepe Gods Commandements: (for ſuch is in moſt men the cuſtome to erre from the wayes of Gods commandements, that he that walks in them, ſhall hardly finde any man, that is not eyther againſt him, or at leaſtwiſe not addicted to that way he walks in) And becauſe our owne corrupt nature is hardly brought in obedience, to yeeld to walke in the wayes of righteouſneſs, Therefore I haue purpoſely ſet my ſelfe to ſhewe, (in the firſt place, and in ſeverall chapters a parte) certaine motives or inducements, by which men may be brought on, to take upon them, as for *a light burthen, and eaſy yoake*, the holy *Commandements* of God, which are as his *burthen and yoak*

which he for Mans good hath put upon us. I am not ignorant, that the world threatens me to labour herein in vaine; for ſuch rooting in Men hath the pleaſure of ſinne taken, that it is almoſt unexpectable, that they ſhould leave to ſinne thoſe ſinnes, by which their laughter, hearts joy, & firmeſt bond of fellowſhip is commonly occaſioned; but my truſt is in God, that there are thouſand thouſands in the world, who, not being of the world, will not goe the way of the worlde, but, as aymers at another world, will give diligent heede to all good directions how to come to the glorious world which is to come, Yea, ſeeing there is a *turning of many unto Righteouſneſs*, Daniel, 12, 3, who walked in the wayes of unrighteouſneſs, I cannot but hope, that many, even in the unrighteous multitude, may yet be wonn, to bethinke themſelves ere it be too late, of the evill way wherein they walke, and of the good way of Gods holy Commandements. Many indeede are the inducements unto ſinne, and they are alſo very powerfull, to move yonge, and luſty, and covetous perſons, to walk rather in the way of ſinnes, then in the way of Gods Cõmandements; but alas, as the pleaſure of a whore ends often times in a miſerable and loathſome diſeaſe, when yet during the pleaſure there will be no eare given to any warning of danger, ſo men that are overcome of the inducements unto ſinne, doe but gather more and more matter for their own grief & deſtruction. The way of God is peace, health, and Glory; but the way of Satan (the miſs-leader of the miſs-led,) is, trouble of conſcience, diſeaſe of body, & eternal Infamy. In hope therefore that all wil not be ſo evill minded as to neglect the way of God, rejecting alſo all Meditation upon the Commandements of God, but that ſome will be wonn to exerciſe themſelves in ſuch Meditation, that ſo they may reape the glorious fruite of righteouſneſs, I will now conclude this epiſtle,

and ſend my Reader to the Treatiſe its ſelfe,
where directions how to meditate
are given.

Yours in the Lord
THOMAS PROCTOR

3. DE30

WHEREIN ARE GIVEN CERTAINE DIRECTIONS how men may profitably meditate upon the Commandements of God: That ſo through ſuch Manner *of Meditation, the Lords Commandements may finde place in Mens hearts, to ſerve in them as* Guides, *unto all their* Actions *and* Thoughts.

WHen God had created this glorious frame of heaven and earth, and had made the wonderfull and beauteous creatures therein, then we reade, Gen. 2. 16. that unto man God gaue a commandement, ſaying: *thou ſhalt eate freely of every tree of the garden; but of the tree of knowledge of good and evill thou ſhalt not eate of it: for in the day that thou eateſt thereof, thou ſhalt die the death.* which firſt commandement of the Lord, ſeemes to me as the ſigne of his Lordſhip over Men: the Lord ſhewing herein his Lordſhip, in that he gaue a Lawe unto Man, exacting alſo from him, even upon paine of puniſhment, *ſubiection* unto him herein. which ſigne of the Lordſhip of God remaineth in the Church even unto this day; for unto this day wee Chriſtians though wee be under the liberty of the Goſpell, yet are not freed from becing in ſubiection to a Lawe of Commandements and Ordinances. Therefore alſo ought we to bee ſenſible of the Lawe of God, as of a *yoke* and *burden*, even as a mark, ſigne, or evidence of a Lordſhip, which God hath over us. And indeede our Lord, ſaying, Math. 11. 30. *My yoke is eaſie and my burden light*, ſhewes, that he hath put a yoke and burden upon his Diſciples, though indeede, it is an

eaſy yoke and a light burden. Againe, our Lord, ſaying, Luk. 6. 46: *But why call ye me, Maiſter, maſter, and doe not the things that I ſpeake*, this ſhewes, that his Commandements are ſo a ſigne of his maſtery over us, as that not to doe his Commandements is little leſſe, then to deny and put off frō us his Maſtery or Lordſhip. Wherefore alſo thoſe, who as at libertie to doe or not doe, doe goe farre in obſerving the Cōmandements of God, when yet their heart and ſoule hath no ſenſe of the Commandements as of a yoke & burden, or as a ſigne and evidence of a Lordſhip which God and Chriſt hath over them, they for all this are not truely Subjects, but Libertines rather, doing the Commandements but becauſe they will doe them, not becauſe they haue in them any ſenſe of the Lordſhip of God & of Chriſt over them. And ſurely, what thorow mens deſire of Conformity with Chriſtians with whom they liue: and thorow fear of the puniſhment of their Chriſtian Princes, if they do ſuch or ſuch evill things contrary to Chriſtian Religion: & what thorow a ſuperficiall apprehenſion of the goodneſs of the things cōmanded of God, many goe farre in doing as God commandeth, and yet without any true ſubjection to the Lord, as having ſenſe of his Lordſhip over them. Yea, Men may liberally acknowledge with their lipps, yea ſuperficially in their hearts alſo, the Lordſhip which God ought to haue over themſelves, when yet their hearts never had any the leaſt ſence, of the Lordſhip of God in his Commandements. We ought rather to put on a reſolution of minde, both to receive the Commandements of God as a yoke or burden put upon us, or as a ſigne or evidence of a Lordſhip in him over us: and alſo to doe them, as in teſtimony of our ſubjection to a Lordſhip in God. The like ought even Chriſtian States aſwell as private perſons to doe, not contenting themſelves to give good Lawes to their people, but

to give them as branches of the Lawe receiued from God, and as in ſubjection to a Law of Commandements, in which God hath and exerciſeth euen ouer them alſo a Lordſhip & Dominiõ. With this aduertiſement I thought good to beginne this Treatiſe upõ the Cõmandements, that ſo I might prepare Men, to haue in them a kinde of apprehenſion & ſenſe, of the yoke and burden of the Lordſhip of God upon them. But becauſe (as aboue) our Lord the Sonne of God hath ſaid: *My yoke is eaſy and my burden light*, therefore hauing given this Aduertiſement next aboue, now I will proceede, indeauouring to ſhewe unto men, by what *conuenient meanes* they may receiue upon them this *yoke* & *burden*, not as a *pinching yoke*, and *heauie burthen*, but as an *Eaſy yoke*, and a *light burthen*. And truely as on the one hand our hearts ſence and feeling of the Commandements, as of a yoke or burden, is right needfull, that ſo thorow ſuch ſenſe there may be a hearty acknowledgement of the Lordſhip of God over us, ſo on the other hand it is alſo profitable for us to be inſtructed, how wee may receiue this yoke and burden upon us, as an eaſy yoke, and a burden light to be borne of us.

Chap. 1.

COmmon experience proves unto every one, that when any thing is done vnwillingly by any, then not onely that done is done with heavineſs and griefe of heart, but alſo the very commandement its ſelfe ſeemes unto ſuch, a heavy loade, too heavie to be borne, yea or to be required of them. This conſidered, there cannot be (in my judgement) any better Meanes, to make men receive the Commandements of the Lord, as an eaſy yoke, and light burden, then by ſhewing them how they may make themſelues willing to beare upon them ſuch a yoke or burden. But wee finding it alſo true in common experience, that vnleſs mens Paſſions and Affections be ſtirred vp, as either their Admiration, Feare, Reverence, Loue, or delight, both towards and in the Commander, and alſo towards the thing Commanded, they ſeldome (if at all) doe any thing commanded willingly, therefore it muſt needs be needfull to inſtruct men, how their Paſſions and Affections, may be ſtirred vp in them, both towards God commanding, and towards the thing commanded. Are not the children of Parents, and the favourites of Princes, drawen on firſt, to Reverence, Feare, and loue, before commandements are given unto them? even ſo the very Children alſo of God, muſt firſt bee inſtructed to admire the Lord, to feare him, and to fall in Loue of him, before there can be expected from them, a willingneſs to receiue upon them the yoke or burden of Gods commandements. Let therefore the mighty works of God in his Salvations and judgments, be diſcreetly opened unto Gods people by the Lords miniſters, that ſo Gods people diſcerning them, they may both be brought on to fall into an Admiration of him that could doe ſuch things, and alſo to feare him in whoſe power it is, ſo and ſo fearfully to puniſh them

them which obey not: Let alſo the glorious Apparitions of God, his Sonne, and Angels, be opened unto them, that ſo of ſuch heavenly and faire Glories, their hearts being wonn of ſuch Glories, they may be brought on, both to an Awe, and yet alſo to a Loue of God: Let alſo the Vertue, Goodneſs, & Gratiouſneſs of God, be opened unto their apprehenſions, that ſo euen for ſuch things ſake alſo, they may be ſubdued to yeild to fall in Loue of God who dwelleth in Glory. Laſtly, let the Righteouſneſs of the commandement it ſelf be opened unto them, declaring the invaluable good which cometh to mans ſociety, by the obſervation of ſuch a commandement, and the odious wickedneſs & hurte which cõmeth to mans ſociety, by doing things forbidden, & this, to make thẽ loue the commandement it ſelfe alſo for its Righteouſneſs, hating alſo the thing forbidden, for its odiouſneſs and hurt. Let theſe things I ſay be more frequently, and intentiuely done by the Lords miniſters, and then there may be good hope of reaping from Gods people, a very plentious harveſt of good and pious works, done in obedience to the lawe and commandement of God.

And indeed, beſides the bare iniunction of keeping the Commandements, we find in the Scriptures many motiues alſo or inducements ſet before men, both for the ſtirring up their paſſions and affections, and alſo to draw them to a willing obedience. what therefore were motiues, or inducements unto others, the ſame (if we with them would attaine to a willing obedience) muſt be made vſe of by us alſo; for, as we cannot expect the effects, where wee are negligent of the cauſes, ſo wee can hardly expect to attaine with the Saints before us, a diligent, ioyfull, and willing obſervation of Gods Lawe, whilſt wee are negligent to make vſe of thoſe motiues or inducements by which they were drawen hereunto. Suffer mee therefore patiently (I pray

you) collect out of the Scriptures to your hands, first ſome good evidence, how David (and in him other ſaints) received the commandements of God (that ſo by this teſtimony, you may perceive what your duty alſo is, and how farre ſhort herein you come of that Affection which you ought to haue towards the commandements of God): Secondly, ſome ſpeciall motiues or inducements, which may ſerue to moue or induce us to obey Gods commandements. Laſtly, ſome ſpeciall means wherby we may attaine to keepe them, as the ſaints before haue kept them.

For the firſt, we, Pſal. 119. 14. reade thus, *I haue had as greate delight in the way of thy teſtimonies as in all riches.* Again Pſal. 119. 24. *alſo thy teſtimonies are my delight and my counſellers.* Againe Pſal. 119. 47. *and my delight ſhall be in thy commandements, which I haue loued.* Again, Pſal. 119. 54. *Thy ſtatutes haue been my ſong in the houſe of my pilgrimage.* Againe, verſ. 72. *The lawe of thy mouth is better unto mee then thouſands of golde and ſilver.* Againe verſ. 111. *Thy teſtimonies haue I taken as an heritage for ever: for they are the ioy of my heart.* Againe verſ. 127. *therefore loue I thy commandements aboue gold, yea aboue fine gold.* Laſtly, v. 162. *I reioyce at thy worde as one that findeth a great ſpoyle.* Thus you ſee how this mans Paſſions or affections, were ſtirred up in him; now ſee in the next place what came alſo thereof. Pſal. 119. 23. hee ſaith thus. *Princes alſo did ſit and ſpeak againſt mee, but thy ſervant did meditate in thy ſtatutes.* Againe verſe 31. *I haue cleaved to thy teſtimonies ô Lord* Againe, verſe 46 *I will ſpeake alſo of thy teſtimonies before Kings and will not bee aſhamed.* againe verſe, 51. *the proude haue had mee exceedingly in deriſion: yet haue I not declined from thy lawe.* Again verſe 60. *I made haſt and delaied not to keepe thy commandements.* againe, verſe, 79. *let ſuch as feare thee turne vnto mee, and they that knowe thy teſtimonies.* againe, verſe, 112. *I haue applied mine heart to fullfill thy ſtatutes alway, even unto the ende.* Againe, verſe, 115. *Away from mee ye wicked: for I will keepe the com-*

commandements of my God. Laſtly, verſe, 136. *mine eies guſh out with rivers of waters becauſe they keepe not thy lawe.* When wee read theſe things, ſuffering alſo our ſelves to pawſe alſo a litle upon each of them, conſidering it adviſedly, it may then well ſeeme unto us even incredible, that ſo excellently a diſpoſed minde towards the commandements of God, ſhould ever at all be found truly in a man. I for my parte ſhould be very much deceived, if each man comparing him ſelfe with this declaration, will not then from the greatnes of the difference, acknowledg in himſelfe a ſeeming incredibility hereof. For ſo many are the other things, and ſpecially things of this world, which ſteale unto them our delight, loue, ioy, and ſonge, as that moſt rarely (if at all) wee ſhall finde a man, whoſe delight, loue, ioy, yea and ſong, ſhall bee of the commandements of the Lord. And indeed it will bee found in common experience, that it is farr eaſier to liue in a good, yea a greate meaſure, conformable in our actions to that commanded, then to haue a delight alſo in the commandements, to loue them, reioyce of them, and to make them our ſonge; for ſuch paſſions or affections of our ſoule are not uſually, nor indeed eaſily moued in us by ſuch things. Neither need I any greater proofe by which to make this evident unto men, then if they but enter into an examination of themſelues, each man taking ſome time when betweene God and his owne ſoule, he aske of his owne ſelfe, ſaying: *Wherein truly do I delight? what is my hearts loue fixt upon? wher of doe I commonly ioy?* let but each man take a time wherin to aske euen himſelfe this queſtion, and then let it thereby be tried, if his heart anſwer him, that hee euer at all had delight in Gods commandements: if ever he bare loue to them or ever had any ioy in or of them. The heart will not, nor indeede cann diſſemble to a mans ſelfe, therefore let but men aske themſelues, what they doe, and it will readily ap-

peare unto them what they doe, but if any mans owne heart can answer him, that it hath delighted, loued, and reioyced in the commandements of God, happie man be hee: yea hee is surely a man that excelleth among men; for, euen among the most religious, who commonly in these things excell others, there is commonly (of all things in religion) least delight founde in the commandements, least loue towards them, least ioy of them. For, the cõmandements discovering guiltines, and thereby making men ordinarily sigh, and mourne, are also ordinarily heard with greife when they are pressed neere to the consciences of men; therefore also of all things in Religion, the commandements commonly are least delighted in, loved, ioyed in. Therefore (I say) a rare, and well neere singular thing it is, for any man to say truly of the commandements of God, that his delight is in them, he loues them, they are his hearts ioy, and even his songe is of them. One man may truly say, that hee delighteth indeed in the increase of his riches, an other may truly say, that his loue is fixt upon honour, promotion, and the favour of some Prince: a third may as truly say, that his hearte exceedingly joyeth in his prosperity, and in the affluence of desirable things which it draws unto it: a fourth may truly say, that his Loues are the occasion and subiect of his songs; but where is the man whose delight is also in Gods commandements, whose loue is towards them, they are his hearts joy, yea and his songe? Surely the passions and affections may be moderately spent upõ every of these things aboue mentioned, but that those should so ingross unto them all our passions and affections, as that there is no delight, no loue, no joy left for Gods commandements, this is cleane contrary to that disposition of minde which wee see in this holy man. But indeede because our passions and affections are never moued in vs, beeing drawen unto the commandements of God,

therefore

therefore it is that we come farr ſhort of doing by the commandements as this man did. He, though Princes ſate and ſpake againſt him, yet hee meditated in the ſtatutes of the Lord: hee claue unto the teſtimonies of God: hee would ſpeake of them even before kings: hee would not be aſhamed to ſpeake of them before any: hee declined not frō the Law of God, no though he was had in great diriſion by the proud: hee made haſt and delayed not to keepe the Commandements of the Lord: he would receiue them who make conſcience of the Lords Cōmandements: he applied himſelfe alway, ever to the end, to fulfill the Commandements of the Lord: he cried unto the wicked, away from me, for I will keepe the commandements of my God: yea his eies guſhed out with teares becauſe men kept not the law of the Lord. Here we ſee rare and pretious effects of the paſſions and affections of a man, overcome and drawen of the Commandements of God. Conſider each of theſe things adviſedly, and then thinke with your ſelfe where wee may finde a man in theſe dayes which thus doth. But what ſhould wee ſeeke after others, let each man diſcend into his owne conſcience examining his owne ſelfe in private meditation ſaying, *doe I this? is this my cuſtome?* and if neede be, let men examine themſelues upon each particular, ſaying, *ſpend I at any time any meditation in the commandements? doe I cleaue unto them? am not I aſhamed to ſpeake of them in company? if I bee afflicted, haue I then any mind at all of the commandements? when I ſee others deride, and ſcoff at that reſtreint from wickedneſs, which the obſervation of Gods commandements cauſeth in the obſerver, am not I then aſhamed? doe I then hold me to the reſtraint as not aſhamed of Gods commandements? let I then not looſe the reynes with them for company ſake, eſpecially if they be my ſuperiors? if obedience croſs any preſent benefit, do I not then delay or put off the keeping of Gods commandements therein, or at leaſtwiſe*

for that time? Desire I to make up my family with such as I see prone∫t to kcepe God∴ lawes ? haue I forborne the company of the wicked, or, haue I ∫aide in my harte away from me ye that will be wi∴ ed for I am ∫et to keepe the commandements of my God? Haue I a∴ any time mourned to ∫ee, that men are ∫o negligent, as they are in keeping the cõmandements of the Lord? Doe I the∫e things cu∫tomablie? yea which of all the∫e haue I ever at all done? But alas, common experience ∫hewes, that men for the mo∫t parte, doe the cleane contrary to all this done of this ble∫∫ed Man. Surely it is the more pitty, yea the more hurt unto them∫elves; for thou∫and thou∫ands plunge them∫elves, if not into Gods eternal wrath, yet frequently into his puni∫hmẽts temporary, by their re∫pecting more to plea∫e men even in their wickedne∫s, then to honour the Lorde with the ob∫ervation of his holy Commandements in all Companies. It is indeede the mi∫erable and fearefull condition of our times that there is hardly any Ioy or mirth but mu∫t be in ∫inne: ∫ome or other of Gods Cõmandements, mu∫t be pre∫umptuou∫ly broken that men may be merry. But it is but the corruption of the times: for there may be a ∫eparation of Ioy and harty Mirth from ∫inne, if Men would but take care, that they make not a ∫port of ∫inne. Yet as here is not the place of a Chri∫tians true Liberty, and Rejoycing (for there is ∫till a Divell in the world) ∫o indeede it is not commonly to be expected, that wee can here be merry and not ∫inne. Now whil∫t all cõpanies affect mirth & a liberty to be plea∫ant: & hardly a man can keep Gods cõmandemẽts & yet be merry with mẽ, (as men are now for the mo∫t part di∫po∫ed) this cau∫eth, if not a ca∫ting a∫ide wholly the keeping of the Lords cõmandements, yet ∫urely a re∫treynt in the Sainct∫, ∫uch al∫o as is ∫omewhat di∫ta∫tfull to Society. But ∫eeing there ∫hall be a judgement, there ∫halbe an eternall burning, why ∫hould wee not bethinke our ∫elves of it before hand,

that

that we caſt not our ſelves fooliſhly therein by taking an unlawfull liberty to our ſelves in our mirth and ſporting. Therefore if it muſt needs be ſo, that a man cannot be heartily merry but he muſt ſinne, let us then chuſe a ſolemne ſobrietie, before a hurtfull laughter. Though we may not be Lawgivers to others, yet we our ſelves may be abſtenious: thongh we intrude not our authority among others with an inſulting or maſterfull humour, yet we may keepe our ſelves. And truely as I haue many times in my heart, bleſſed our Princes for their admirable reſtreint of wicked Actions, ſo I haue many times mourned to ſee, that none of their Lawes ſtretch unto a brideling alſo of wickedneſs in Communication. In Communication men may (well neere) blaſphemouſly ſweare without any danger of Law: In communication they may laugh at adultery committed: In communication they may make ſport well neere of any ſinne, and yet be without danger of law. But whilſt Communication hath this Liberty, the corrupt nature of Man hath too great advantage, to ſpread abroad the poiſon of all ungodlineſs and ſinne. Communication is as the ſeede, evill actions the fruit; ſuffer the ſeede, and you ſhall never be without evill actions. Whereas communication being a publiſhing of things, even corrupt, prophane, or wicked communication, may aſwell haue penall Lawes for it, as Actions. Therefore as even communication of Treaſon is deſervedly puniſhable, ſo the breaking of Gods Commandements even in communication might profitably be puniſhable. Thus having given you ſome good evidence, how *David* is manifeſted to have received the Commandements of God, I will now proceed to note unto you ſome of the ſpeciall motiues or inducements which I finde in holy ſcripture, by making a carefull uſe wherof, you alſo may attaine to a willing obſervation of the Commandements, &

even

even (well neere) to the like minde towards them, as here wee reade that this holy Prophet of God had.

2. Chap.

THe firſt Motiue or Inducement which I will note unto you is, *the Injunction it ſelfe, by which wee Chriſtians alſo are Cõmanded or Inioyned, that we alſo bring forth fruits anſwerable to Gods Commandements.* For this purpoſe is that which *Math.6.46*, we reade in theſe words: *But why call ye me maſter, maſter, and doe not the things that I ſpeake?* And which, *Epheſ.2.10.* wee reade in theſe wordes: *we are his workmanſhip created in Chriſt Ieſus unto good workes, which God hath ordeyned that we ſhould walke in them.* Againe, Ephe.4,1, where we thus reade: I *therefore being priſoner in the Lord, pray yee, that ye would walke worthy of the vocation whereunto ye are called, with all humbleneſs of minde, and meekneſs, with long ſuffring, ſupporting one an other through love.* Againe, *Epheſ.5.8*: *yee were once darkneſs, but are now light in the Lord: walke as the children of light.* Againe, Titus, 3, 8: *This is a true ſaying, and theſe things I will thou ſhouldeſt affirme, That they which haue beleeved in God, might be carefull to ſhew forth good workes.* Laſtly, Titus, 3, 14: And *let ours alſo learne to ſhew forth good works, for neceſſary uſes, that they be not unprofitable.* Thus when the Gentiles had beleeved, they were not then left after faith, to doe like *Libertines* after the motion of their corrupt fleſh, as before their converſion they did, but they came withall under a yoke, or burden of Commandements. There was a *Change* required of them even in the outward *Showe*, aſwell in *Communication* as *Action*, and this to the end that by the light of Righteouſneſs wherein now they muſt walke, not onely the world might more and more be inlightened, but alſo the darkneſs of that Liberty under Gẽtiliſme,

tiliſme, might more and more be thruſt out from among the Nations. And indeed Righteouſnes is no leſs truely light then is the day, and wickedneſs is no leſs truely darkneſs then is the night, therefore by Righteouſneſs aſwell in cõmunication as action, the world is even inlightened. For God who himſelf is light, 1. Iohn, 1. 3, ſendeth from himſelf light into the world, and therefore alſo even the Communication and good workes of the children of Light, being the fruite of the Commandements come from God, are a light ſhining there where ever the Goſpel prevaileth. This conſidered I cannot but mervaile, that the very Obedience to this injunction concerning Gods Commandements, beginne among the common people (wel-neere) of all Nations, to receive a nick name of Puritaniſme. But let that be ſpoken againſt which truely and deſervedly is to be ſpoken againſt, (even the laying upon men a reſtreint in things, wherein God hath given no ſuch Commandement of reſtreint, as ſome for ſingularities ſake would impoſe) when yet that which truely is Obedience may receive praiſe. But men beginne thorowe the ſides of thoſe over-abſtenious ones, to give a wound even unto true obedience its ſelfe, accounting all reſtreint from wickedneſs (which is cuſtomary in Communication), Puritaniſme. If this be ſuffered to goe on, looke then for an over ſpreading againe of wickedneſs, little (if any thing at all) leſs, then under Gentiliſme. But ſhall we of the reformed Churches, who haue exceeded other Churches in receiving bleſſings and manifold teſtimonies from God, ſuffer the darkneſs of wickedneſs to overſpread againe, yea and to prevaile alſo againſt the true light, by ſuffering true obedience, true reſtreinte, to become nick-named, or traduced? Let not this be, but rather let thoſe Congregations where moſt true reſtreinte from things truely evill is founde, be accoumpted as the ſpeciall

Lights of our Nations, & cherished of our Magistrates as for such. To cōclude, seing our Nations in the Churches reformed, haue received by the Gospel so blessed a change, as frō Darknes unto Light, well might we be moved to the keeping of the Commandements, by the bare Iniunction or Commandement received from them who minister unto us the Gospell. For commonly they who receive good by any, will be willing to doe some things at their bare Commandement or Injunction. But the Lord hath not left us to the bare Iniunction onely, but hath mercifully found out many powerfull Motiues or Inducements besides it, that of them our passions and affections might so be moved in us, as that a willing undergoing of the burden of the Commandements might be begotten in us. Proceede we therefore now to consider also the other motiues or inducements, learning withall to make such a manner use of them, as whereby their working upon us their profitable effects may be furthered.

3. Chap.

THe next *Motive* then, or Inducement, which I will note unto you, is, *The observation of the greate workes of God in signes and mervailous Acts done of him.* To this end Moses, Deut. 4. 9. saith: *Take heed to thy selfe, and keepe thy soule diligently, that thou forget not the things which thine eyes have seene, and that they departe not out of thine hearte all the dayes of thy life: but teach them thy sonnes and thy sonnes sonnes. Forget not the day that thou stoodest before the Lord thy God in Horeb, when the Lord sayd unto me, Gather me the people together, and I will cause them to heare my wordes, that they may learne to feare me all the daies that they shall live upon the earth, and that they may teach their children.* Againe he saith, Deut. 11.

Consider

Conſider this day the chaſtiſement of the Lord your God, his greatneſs, his mighty hand, and his ſtreatched out arme, and his ſignes, & his acts which he did. And what he did unto you in the wilderneſs untill ye came unto this place. For your eyes haue ſeene all the great Acts of the Lord which he did. Therefore ſhall yee keepe all the Commandements. Againe, Ioſhua 24. 16. wee read thus: *Then the people anſwered, and ſayd, God forbid that we ſhould forſake the Lord to ſerve other Gods. For the Lord our God, he brought us and our fathers out of the land of Egypt, from the houſe of bondage, and he did thoſe great miracles in our ſight, and preſerved us in all the way that we went, and among all the people thorow whom we came. And the Lord did caſt out before us all the people, even the Amorites which dwelt in the land: Therefore will we alſo ſerve the Lord.* As here the great wonders which God did, are ſet forth as the Inducement to ſerve the Lord in keeping his Commandements, ſo let us for ever expect, both that the ignorance, yea or neglect onely, of the great wonders which God heretofore hath done, will occaſion a negligent obſervation of the Commandements: and alſo that the often recording them in our minde, and reſpeaking of them to our children and family, will occaſion the more willing ſerving of God in keeping of his Cõmandements. For the workes done are of themſelves ſo wonderfull, as that even the very thought of them, joyned with a preſent adviſed conſidering of them, will move the ſpirit of a man to fall into an admiration, both of the thing done, and of him that did it. And Admiration being once ſtirred up, then hardly can it be but that the ſoule will be the proaner, thenceforth to be obedient to his Commandements who did ſuch things as theſe. Commonly we finde one thing to draw on another, Power Admiration, Admiration Awe, Awe Attention, and Attention Obſervation; therefore needfull muſt it needs be, to exerciſe the ſtirring up

the Admiration of our Spirits, by often recording, re-ſpeaking of, re-marking, and re-opening to our ſelves, our children, and family, the great Acts of God, each aparte, as they are deſcribed unto us in the holy Scriptures. Is it not the common experience of the world, that a man receiving a Commandement, (yea though of a good thing,) from one in whom he knoweth no power, no authority, he will be very backward to obey to doe according to ſuch Commandement, when yet let the ſame man receive the like cõmandement from a King, (whoſe power and authority is manifeſt unto him) we ſhall finde him to rejoice that he hath received even a commandement from ſuch a one? So is it with men in the Kingdome of heaven. For whilſt they onely heare of the Lawe, the Lawe, and of God named unto them a thouſand times and a thouſand, they not apprehending well, and diſtinctly, the great Acts and mervailous wonders done of God, receive the Commandements with ſuch an unſubjected ſoule, as that they can haue no hearte to apply themſelves to the ſulfilling of them. For it is the apprehenſion of the mighty Power of God in his workes, that ſubjects the ſpirit & heart of a man, to yeeld to obey him in his Commandements who was able to doe ſuch things. Therefore let men more frequently then in theſe times they uſually doe, each one in his family aparte, exerciſe themſelves to ſpeake now of one, two, or three, another time of as many, of the great Acts of God and of Chriſt: accuſtoming alſo themſelves, and thoſe of their family, to conſider, *what a thing it is to haue ſuch a thing as that done in this worlde.* For if this they uſe themſelves unto, then as on the one hand, this will cauſe the ancient works of God to be ſtill in the memorie of Gods people, ſo on the other hand the works will work from the heart, firſt a Confeſſion of the power of God, and ſecondly an Awe, and

thirdly,

thirdly, an inclinatiõ to keep his Cõmandements. Feare not neither doubt the producing these effects, if thus you use your selves to speak of the antient wonders done of God; for assure your selves, that these workes were done, and appointed to be told unto the sonnes and sonnes sonnes, purposely to produce these effects. Neyther are the workes of God so slight, Neither is the Ordinãce of God concerning telling them in family after family so vaine, as that the relation of such workes of God will be fruitlesse, as concerning the appointed effects.

4. Chap.

THe *third Motive* or inducement which I would note unto you, is, *the observation of the Mighty workes of God in his greate and fearefull Iudgements, inflicted heretofore upon those who have been disobedient*. To this end Moses, Deut. 11, 2, saith: *Consider this day the chastisement of the Lord your God, which he did in the mids of Egypt unto Pharaoh the King of Egypt, and unto all his lande. And what he did unto the hoste of the Egyptians, unto their horses, and to their charets, when he caused the waters of the red sea to overflowe them, as they pursued you, & the Lord destroyed them unto this day. And what he did to Dathan and Abiram the sonnes of Eliab, when the earth opened her mouth and swallowed them up, & their households, and their tents, and all their substance that they had, in the mids of all Israell. Therefore shalt ye keepe all the Cõmandements which I command you this day*. And the Prophet David, Psal. 119, 30, saith: *Thy iudgements have I layd before me*. Againe, verse 118: *Thou hast troden downe all them that depart from thy Statutes, Thou hast taken away all the wicked of the earth like dross: therefore I love thy testimonies*. Againe, verse 120. *My flesh trembleth for feare of thee, and I am afraid of thy Iudgments*. Lastly, verse 115: *Salvation is farr from the wicked, because they seeke not thy Statutes*. By these scriptures it may appeare, that it were an

error of no ſmall importance to conceive, that a feare brought upon us by the judgements of God, is not a *filiall* but rather a ſlaviſh feare; therefore alſo if any ſhould ſo perſwade men, I hope theſe ſcriptures may ſerve to convince ſuch of falſe doctrine. But now, ſeeing we haue this teſtimony from Scripture, that to conſider Gods judgements even upon others, is a Motive or Inducement to the keeping of the Commandements, ought not wee ſo much the more diligently to ſet alwayes before the eye of our mynd, thoſe ancient fearefull Iudgements which God hath inflicted upon others? Therefore alſo haue I choſen this motive among others, as a ſpeciall Motive or Inducement, adviſing Men alſo to the making a very careful and cuſtomary uſe of the ſame. Which that you may the more profitably alſo doe, chuſe out unto your ſelf ſome convenient time, wherein thinking with your ſelf of ſome one or two of the ſpecial Iudgements of God, you may withall ſay thus, or to like effect with your ſelfe: *This was, (or ſeemes to me to be) as if here at this preſent I ſhould before mine eyes ſee: this or this,* as the ſtory relates unto you. Thus if you doe, this will then help your perceiving or diſcerning well of that which once was done: and the diſcerning furthers much the working of that upō our hearts which is diſcerned. But if hereunto you add further, ſaying: *Had I been in his or their ſteads to whō this was done, how had it been with me? how fearful had been then my conditiō?* This would help to bring the feare of God upō your heart. For, you making their caſe your own, ſuppoſing how it would be now with your ſelf, if now the like ſhould befall your ſelfe, the fearfulneſs of the judgement would ſo appeare unto you, as that a feare of the Lord that did it would fall withall upon your hearte. Now feare is ſuch a paſſion or affection of the minde, as which taking holde of the heart and ſpirit of a man, it will incline the heart to a

care

care to doe that, for the not doing whereof ſuch puniſhmẽts
ſit now feareth hath fallen upon others. Yea from feare
ſprings alſo Delight, for wee cõmonly delight in doing that,
by which we avoide or eſcape ſuch Iudgements as which
our heart now feareth God for. Be carefull therefore that
you learne not onely to ſay, God is to be feared, or, wee
muſt feare God, but to feele the paſſion of feare of the Lord
in your hearte. For there is great hypocriſy lurking in a free
confeſſiõ, whilſt what we cõfeſſe ſhould be done, our ſelves
never doe. Therefore to be ſure to ſeaſon your heart of this
paſſion of feare, doe by the judgements of God inflicted
upon others as I haue aboue inſtructed you. But it may
be ſome will ſay, this is very dangerous for men, for men
thus ſuppoſing themſelves as in their ſteads, will be ready
to be deluded with a fancy that the ſame is done now
unto themſelves in deede; I anſwere, I direct men
but to apprehend what was done, therefore they muſt not
fancy that now it is done. And if any be ſo fooliſh, yet a
good thing muſt not be left undone by the wiſe, for the foo-
liſh uſe which ſome may make thereof. Neither in deede
hurt you your ſelfe, eyther by ſuppoſing what you ſhould
ſee, if here in this place before your owne eyes, you ſhould
ſee ſuch a fearefull judgement as that whereof you reade: or
by ſuppoſing your ſelfe as in their ſtead, conſidering with
your ſelf if the like judgement ſhould befall your ſelfe now
at the preſent; for the judgement its ſelfe is nothing here-
by the neerer you, but rather the further off from you, be-
cauſe you thus indeavour to teach your heart to apprehend,
what was done many hundred yeares ſince unto others, for
which you now (through faith of the report) would feare
God that did it. Whilſt therefore this ſo good an intent
or end of your meditation is in your ſoule, you haue the
leſſe need to feare any the like judgment to be inflicted now

of

of God upon you. Wherefore be not caried away by any mans perſwaſion, from the practiſing of that which aboue I haue directed you unto. But indeed the Devill by his inſtruments, will be ready to make oppoſition here againſt, & this to the end that you may to your owne hurt, reſt ſtill in a ſaying onely, God muſt be feared, or, we muſt feare God, without ever feeling in your hearte the paſſion its ſelfe of feare. And in deed all the while that you but thus doe, the Divill knowes that you are ſtill his, in his bonds, becauſe ſo long as your paſſions & affections are not moved in you, the kingdome of heaven is not in you with power to your ſalvation. An other fallacy there is, when ſome would move mens feare by their own zeale or earneſtneſs in preaching of damnation damnatiõ; ſo putting more truſt to prevaile more by their owne manner of preaching, then all the power of God in his great works can prevaile. But the faithfulleſt courſe is, to open well unto people the fearefulneſs of any judgments already inflicted upon ſome, and the fearfulneſs of that laſt judgement of eternall damnation, truſting that by an apt opening unto the people the particulars of thoſe judgements, the judgements of the Lord will then worke the feare of God in their hearts. And ſurely it is more honour to God, when his owne work prevaile over men to beget a feare of him in their hearts, then when mens feare is begotten in them by the earneſtneſs or zeale onely of a preacher. A third fallacy there is, when ſome put truſt in preaching the Lawe, as if the word Lawe, Lawe, onely ſounded out in their earneſt manner, ſhould make men feare to breake the Lawe; whereas it were better aptly to open unto them, the manner of Gods Apparition when he gave the Lawe, that as then, ſo for ever (upon the apt deſcription) the fearfull manner of Gods giving the Lawe, may beget a feare of God in mens hearts, and conſequently

a feare

a feare to breake his Lawe ſo given to men. And truely it is a very great darkneſs, yea alſo damnable, which wil be found in men at the laſt day, by their not being poſſeſſed with the Acts and Iudgements of God, for them, and through them fearing God, but reſting onely with a ſeeming feare brought on them, by hearing ſome over-zealous preacher. Zeale is good, yea it muſt be, when the people are dull and ſlowe of hearing, and therefore I would not haue men thinke that I reprove all zealous preachers; but I would haue men rather to know, that I would not haue any to make a falſe ayme, or end of their zeale. They muſt not thinke to beare Men more downe with their zeale, then all the power of God in his workes declared can doe; for this is to the great diſhonour of the Lord. To conclude, Let no man hurt his owne ſoule by ſaying, what ſhould I fear God for any thing done by him to others heretofore? for, to feare God for the judgments inflicted upon others, is the ready way to remove Gods judgments from your ſelfe. And ſurely he that thus honoureth God by fearing him for that done by him to others, ſhall never feele judgements, but gentle corrections rather. Therefore at any hand take heede of ſo evill a diſpoſition, as when you heare what God hath inflicted upon others, you ſay, *What is that to me? I am well enough: I will goe on in my pleaſure though it be ſinfull.* Nay rather learne (by this manner practiſe which I haue taught you) to be able truely to ſay with the Prophet David: *Thy Iudgements haue I laid before me. My fleſh trembleth for feare of thee, and I am afraid of thy Iudgements.* For ſurely the Iudgements laid before us, will beget feare in us, and feare in us will incline us to the keeping of the Commandements. Yea, as I haue ſaid before, our heart will even delight in the eſcaping ſuch Iudgements, by the keeping of Gods Commandements. Therefore apply your ſelfe hereunto, as you tender your

owne profit. Yea when you heare the Commandements receive them then as if you heard them out of the *fiery flame*, Deut. 5.11. for so they were at first given; and your eye must (by faith) ascend to the first giving those thing which now you often reade or heare.

5. Chap.

A *Fourth Motive*, or inducement which I would remember unto you, is, *The love of God*. To this end, Deut. 11.1, we read to us: *Thou shalt love the Lord thy God, and shalt keepe that which he commanded to be kept*: that is, his *Ordinances and his Lawes, and Commandements alway*. And our Lord saith, Iohn, 14, vers. 15. and 23: *If ye love me, keepe my Commandements. If any man love me, he will keepe my worde; he that loveth me not, keepeth not my worde*. Love is the most assured bond of any other, binding men faster to a keeping of Commandements, then any other thing whatsoever can doe. Love knowes no rewardes for disobedience, but abideth faithfull unto that which is beloved; therefore the Apostle Paul, 1. Cor. 13, 7, saith: *Love doth never fall away*. If any man therefore would be a constant observer of Gods Commandements, let him then indeavour to attayne to Love God. But how should a man Love God whom he never sawe? I answer, this may be, though it is indeede difficult, because this cannot be done without faith, and every man attayneth not unto faith. And indeed to love God & Christ whom we haue not seene, is reckoned for a speciall part of that wherein the Saincts excell others; as the Apostle Peter, 1. *Pet.* 1. 8. saith: *whom ye haue not seene and yet Love him, in whom now though ye see him not yet doe ye beleeve, and reioyce with ioy unspeakeable and glorious*. And yet, though wee see not God nor Christ with our bodily eye, yet we must haue a sight both of God and of Christ, or els we can

not

not love eyther of them; but this ſight in deede is the ſight of the ſoule through faith. Wee cannot poſſiby loue any thing whereof wee haue no knowledge, neyther doe men now knowe God, but thorowe faith; therfore as our knowledge of God is now thorowe faith, ſo alſo is our Loue of God through Faith. Would you therefore attaine to Love God, you muſt then firſt beleeve the report of theſe things, whereby the Lord hath reveiled himſelfe to his Church. If you beleeve thoſe things, then is the eye of your ſoule opened, and thenceforth you haue a ſoule-ſight of God and of Chriſt, becauſe thorowe faith of the report, you now haue knowledge of thoſe Apparitions or Reveilings of God and of Chriſt, which they haue made of themſelves to the Church. Wherefore preſent your ſelfe with thoſe Declarations: ſet them before your ſelfe in Meditation, and then (unleſſe your heart be in you wholy unbeleeving) you cannot but haue thenceforth a knowledge of God. Accuſtome your ſelfe therfore to heare the Miniſters of Gods Word: accuſtome your ſelfe to beleeue them alſo in that they ſay out of the word of God: accuſtome your ſelfe to heare the word of God in Scripture read unto you; or, if your ſelfe can reade, then accuſtome your ſelfe to reade the Scriptures: Accuſtome your ſelfe ever likewiſe to beleeue what you reade in the Scriptures. If thus you do, then by this means, you ſhall preſent your ſelfe with theſe things in the Scriptures, by which God and Chriſt haue made themſelues both known and beloved of Men. And verily, the next way to attaine to a loue of God, is, the preſenting our ſoule and heart with theſe things, by which God drew other men to fall in loue of him. Doe but therefore preſent unto your ſelfe, theſe powerfull Attractions, Motiues, or Inducements of Loue, whereby others were drawn to the loue of God, and hardly then it can be but that your ſelfe alſo will of

them be drawn to the loue of God. Now the ſpeciall Motiues or Inducements which we finde in holy Scriptures, I reckon to be theſe. Firſt, *The Apparitions*: ſecondly, *The heavenly Glorie which hath been ſhown to the Church*: thirdly, *The mighty power in Signes and wonders done*: fourthly, *the evidence of vertue and goodneſſe in God towards others*: fiftly, *the rich and glorious worſhip of the ancient Church*: Laſtly, *The benefits which you your ſelfe (beleeving in God) receiue in this life, and by promiſe are to receiue in the life to come.* Euery of theſe is a very powerfull Motiue or Inducement of the loue of man towards God, therefore theſe things ought you to ſet before your ſoule in Meditation, that of them you (with others) may be drawn to fall in loue of God. Theſe things (for that it were too much to write of them here at large) I thinke fit to write of in ſeverall Treatiſes by themſelues, hoping that Gods people will be deſirous of theſe Treatiſes alſo, for their further inſtruction what to doe therein. In the meane time, I will heere indeavour to moue you unto this Loue, by ſome of theſe things aboue mentioned, briefly here touched at in this Treatiſe. And indeed, moſt men come ſhort of that loue which they ought to beare to God, by reaſon of the neglect they haue to ſet before themſelues in Meditation, ſome of theſe ſpeciall things wherby God draweth the loue of man unto himſelf. Euery man ſaith, *who ſhould not loue God*; yea, they will be bold to ſay, *who is there among Chriſtians that loues not God?* But as I haue ſaid before concerning *Feare*, ſo I ſay here concerning *Loue*, Many ſay that we muſt loue God, when yet their own heart never felt the Affection it ſelfe of loue unto God. Let thē but conſider, what the Affection of Loue is unto any thing which they feele thē-ſelues to loue, whether it be wife or child, riches, or reputatiō, honor, Princes favours, imployments of Power & Cōmands, Glory, or the like, & then let them conſider with themſelues whether the like Affection bee in them towards God, yea

or no. But that men may attain to haue like affection towards God also, it is needful that they make use of such soul-obiects as God hath provided for the winning of the soules loue unto himself. Among the which I wish you to make a frequent and special use of the Apparitions, & heavenly Glories, shown of God to his Church. For, as the soule of Man being delighted with faire obiects, yeilds readily to fal also in loue of such, so the presenting it with the apparitions of God, & with the beauteous & heavenly shining Glories shown of God to the Church, is the ready way to win it to fall also in loue of God. Accustome your selfe therfore to reade, or heare read unto you, now one, thē another of the Apparitions made of God, whether visibly to the eye, or onely in vision (for both are true Apparitions, though divers in kind) and then use your selfe to say thus, or to like effect: *This was (or seemes to me to be) as if here I should see before me, this or this*, as the story reportes unto you that others saw. Which having (for the help of your Discerning) done, then use your self to say further also thus, or to like effect: *My heart, what a sight was this? What a kinde of Glory was this? Is not this wonderfull? Thus God shewed himselfe to others. And now (my soule) here is a glimpse of the Glory of God: consider now therfore, (this being once truely seen) whom should not this moue unto loue of him, who is so marvellous in his Apparition, so glorious?* Certainly the heavenly Glories shown by God to his Church upon earth, are not idle, but operatiue obiects, and therefore there lacketh but mens presenting their soules with them. For, did each Man by himselfe thus present or set before his soule, the mervellous Apparations, & shining Glories, which God hath showne to his Church, then this of the Power in thē, (which they receiue frō the wise cōposition of God) would overcome the soule, both to confesse that this was mervailous & glorious indeed, & also to loue God who so gloriously made show of himself. Do we not see in cōmon experience, how Mē soon rejoyce to

be favoured of them who moſt partake of this worlds glory? And if there be any hope given of a gracious acceptance, how eaſily then inclines the heart to loue all ſuch? Whilſt therefore God hath been pleaſed to manifeſt his gracious acceptance of their loue to him who beleeue, there lacketh but our ſetting before our ſoules and hearts in private meditation, the faire glories and ſhining which God (for the honour of himſelfe and comfort of the Church) hath cauſed to appeare. Be not therefore diſſwaded by any, as if your ſelfe-informing, and ſelfe-queſtioning about the Apparitions of God, and about the faire and ſhining Glories, which the Church of God hath in former times ſeene, and to this day beleeveth, were to little purpoſe to winne the loue of your heart to the Lord; but rather be frequent in the exerciſe hereof. Spare not to ſpeake thus unto your own ſelfe in Meditation, that ſo you may find the precious fruit, which certainely your ſo doing will produce. I know that the benefits which we receiue, by the exceeding vertue, and goodneſſe of God toward us in Chriſt, are alſo verie powerfull Inducements unto Loue; but let us not therefore neglect the other, depriving our ſelues of the precious fruit which certainly will come of them alſo Nay, ſuffer me to tell you further, that true Loue is never for the Good onely which we receiue, but rather for the true Deſert of that (in its ſelfe) to be Beloved, which requires our loue; therefore alſo that mans loue is trueſt & ſoundeſt, who loveth God even for the evidence made of himſelfe unto others, by which hee hath declared himſelfe to be worthy to be beloved. And certainly, there were never more worthy cauſes of Loue given to man, then the Lord God of Iſrael, his Sonne, and Spirit, haue given. Never ſuch Apparitions ſeene but in the Church: never ſuch true and ſhining Glories: never ſuch workes of Power: never ſuch vertue and Goodneſſe: never

ver ſo rich and glorious a worſhip: never ſuch Gifts given, as in the Church. Let there be faith that thoſe reported in Scripture were indeed done: Let there be a conſidering alſo of the ſpecialleſt of them adviſedly: Let the Church of God ſtill to this day continuing be conſidered in its rich Gifts, and then let compariſon be made betwixt the Lord our God, and the gods of any other Nations whatſoever, and whenſoever. But if upon compariſon, there be a manifeſt evidence of excellency in the Lord, then even this alſo is a very powerfull Attraction, and worthie cauſe of our loue towards God. To this we may adde the inceſſant cauſes, which are given us of God why to loue him, and this in our continuall enjoying the uſe of life, in this ſo faire a creation of his as this world wherein we are. For, we beleeving in the *Lord God of Iſrael*, that he indeed it was, and he onely, that made this world, we are thenceforth bound to loue him for our very breathing, for our food, rayment, and for being incompaſſed with ſo faire and pleaſing Objects and Ornaments, as are the ſpangled heavens, the flowry earth, and the faire liuing creatures which we ſee. Certainly, as it is our hearts griefe to be deprived of the uſe, yea, or ſight onely, of any of theſe things; ſo everie portion of breath, every morſell we eate, every thing we weare, and every faire thing we behold with our eye, ought to teach us the deere loue of him whoſe worke all theſe louely things are. The world is in truth a right faire and glorious creature, full alſo of ſuch goodneſſe of the Lord, as that the wickedeſt that is cannot but joy in the uſe of it, as for a Good which he accounteth good, and without which he will not be if he can chuſe. Therfore ſometimes put your ſelf in mind hereof, ſaying; *Now I breathe the breath of my life, but loue I the Lord God of Iſrael that giues me this breath, and power to breathe it? Here I now eate this morſell of meate, for the continuance of my life*

life and luſtineſſe of this my bodie, but loue I the Lord God of Iſrael who hath made, and continues theſe things whereon I feed? I now put on this my rayment according to my eſtate, but loue I the Lord God of Iſrael who made and continues in the world the things whereof they are made? Here I ſee theſe fierie glorious ſtarres, this faire heaven, theſe flowres, fruits, this earth, and theſe faire liuing creatures, how would it grieue me to be depriued of the ſight of them? How loue I the verie ſight of them, and the benefit I haue by them? But, doe I loue the Lord God of Iſrael, whoſe marvellous power made all theſe things for my comfort and uſe? Thus put your ſelfe in minde of theſe Cauſes alſo, which the *Lord God of Iſreal* giues you why to loue him, and this will be an inceſſant occaſion, moving you to the loue of God. We are too negligent to ſtirre up our Affections to the glory of God we are not (for the moſt part) faithful in heart of his creating theſe things, therefore we are the bolder to be negligent in giving him our loue, for theſe his good gifts even of this world. True it is, theſe we haue in common with the wicked, with the unfaithfull, and this cooles the affection of many: But we muſt not do as they doe, though they injoy with us what we enjoy; for elſe, how ſhould we eſcape that damnation, whereinto they (partly for this verie wickednes, of not loving God whoſe creatures they haue the uſe of) are caſt of God. To conclude, if you would attaine to the loue of God, then doe not onely reade, or heare what I haue written, but *doe what I bid you doe*: ſo ſhall you finde an inclining of your heart, willingly, and with delight to keep the commandements of God. For loue ingenders a willingneſſe in obedience, yea a delight that a man hath occaſion wherin to ſhew obedience. And indeed, joy of obeying is an inſeparable companion, of doing any thing at his commandement who hath wonne our hearts loue unto himſelfe. Therfore get loue, and then out of all

doubt

doubt, the yoke and burthen of the Commandements, will be ſo eaſie and light, as that eaſily, and with delight you will beare it upon you in your life and in your converſation.

6. CHAP.

A *Fifth Motiue* or Inducement, is, The *Promiſes* made us by God; Therefore *David*, Pſ. 119. 11. ſaith, *I haue hid thy promiſes in my heart, that I might not ſinne againſt thee.* And the Apoſtle *Peter* 2. *Pet.* 3. 13. ſaith: *But we look for new heauens, and a new earth, according to his Promiſe, wherein dwelleth righteouſneſſe. Wherefore, beloued, ſeeing that yee looke for ſuch things, be diligent that yee may be found of him in peace, without ſpot, and blameleſſe.* We ſee in common experience, that a Man looking for ſome great and deſireable Gifts from a Prince, he is thenceforth very carefull not to diſpleaſe him, by breaking any commandement received from him. This being ſo among men, how is it that the Promiſes of God made of him unto us, make not us like minded towards him? Are any Gifts promiſed by Princes, comparable to the Gifts promiſed of God? If no, why then are their commandements more tendered, more carefully fulfilled? I thinke the faile be, partly in our not truſting God; partly, in our not ſo much as minding the Promiſes of God; partly, in our not eſteeming them though we know them; partly, for that we commonly think, that all Gods Promiſes are for another, not for this life. But every of theſe are great errours of our minde, therefore we muſt cleare our minde of theſe errours, if ever we wil for the Promiſes ſake keep the Lords Commandements.

A maine and chiefe remedy againſt our not truſting of God, that ſuch things as theſe promiſed of him ſhall ever at all be performed unto any, may be our conſidering

the great Acts and wonders of his power heretofore ſhown. For the evidence of his Power in other things, may make us truſt him for things promiſed of him; therefore be not negligent to informe your ſelfe of the great works of his power, and then you will the more readily beleeue him in the great things promiſed; for he that heretofore hath raiſed the dead, well we may beleeue him that he will raiſe the dead as he hath promiſed. And truely through mens negligence to lay to heart, the great wonders which the Lord hath heretofore done, their hearts know not reaſon to beleeue, that ever at all ſuch things ſhall bee done as God hath promiſed. Wherefore I pray you informe your ſelfe one by one, of the great wonders which the Lord and his Sonne haue done, and then let the evidence of Gods power in them, perſwade your hearts concerning the things that are promiſed. This I take to be a convenient remedy againſt the firſt errour; ſuffer me to ſhew you a remedy alſo againſt the ſecond.

Is it ſo, that the cares of this life, the couetouſneſſe of increaſe of this worlds riches, the inceſſant imployments in the Common-wealth, or the continuall pleaſures of Court, will not ſuffer you ſo much as to minde the Promiſes of God; yet, conſider with your ſelfe that there is a God to whom accounts of this life muſt be given: for as we made not our ſelues, nor theſe things of this world, ſo ſurely the Maker will haue an account of all. Therefore though theſe things may ſomewhat, yet let them not wholy tranſport you; ſay with your ſelfe in ſome breathing time, *Shall I wholy neglect God my Creator? Shall hee make rich and ineſtimable Promiſes, and ſhall I not ſo much as once minde them?* Thus ſtirring your ſelfe up but even to minde the Promiſes of God, then allow your ſelfe ſome leaſure time, wherin now one then another of the ſpeciall promiſes of God, may be thought

thought of by you. Verily, the very but thinking now of one, then of another of Gods Promiſes, will be a Meanes of our minds and hearts deep conception in time, of all the ſpeciall promiſes of the Lord. But, if minding them, your heart then eſteeme them not, then help alſo your eſtimation by ſaying thus, or to the like effect with your ſelfe: *My heart, what thinkeſt thou of this thing? What if I may attain it, ſhall I be the better? is this a thing to be deſired? haue I need of it?* Thus teach your ſelfe by ſelfe-queſtioning, to open to your ſelfe the riches of the Promiſes, and the need which you your ſelfe (rightly conſidering your mortall condition) haue of it, and then I doubt not, but that the thing promiſed will appeare ſuch, as that you cannot but both eſteeme it, and deſire alſo to attaine unto it. This may be a convenient remedy againſt the third errour, conſider we therfore in the next place a remedy againſt the fourth and laſt errour.

If you think that all that God doth for you is put off to another life, ſo that in this life you haue no benefite of any of his Promiſes, then teach your ſelfe to know better, by informing your ſelfe of the many and ineſtimably rich Promiſes of God, (which being in the Church) you injoy even in this life. Verily, as many men injoying the light of the day, never think of it as of a precious gift of God: ſo many injoy the rich bleſſings of the Church, never perceiving the gift of God unto them therein; but let ſuch negligence be with fooles, not with wiſe men.

Thus haue I ſhowen you briefly ſome convenient remedies againſt theſe common and alſo potent errours; but there remaineth yet another thing of ſo great importance, as that unleſſe a man be alſo therein ſatisfied, hardly can he haue the heart ever thus to doe by the Promiſes. Which other thing is this, That a man know *whether theſe things belong*

to himselfe or no: whether these Promises are made to him; yea, or no.

To assure your selfe therefore hereof, you must obserue, whither you be without or within the Church; for no man out of the Church, so long as he remaines out of the Church, hath right unto any of the Promises. He that is out of the Church hath no right unlesse he be called; but being called, and upon the Call obeying, and beleeving, the Promises are made unto him, *Act.* 2. 38. And if you be born within the Church, then, unlesse you proue an *Esau* in *Israels* house, vilipending in time the riches of faith, refusing also in your heart (though not in outward profession) to beleeue, you may not doubt, but that the Promises belong unto you. For not an vnmanifested Election, but the Promise made, must be the guide of their faith who are in the Church; therfore where there is not a reprobation manifested, we may not presume to doubt of the generall Promise to be effectuall to any person: but the generall Promise is made to them and their children who are in the Church, *Act.* 2. 38. therfore to the children of those in the Church the Promises ought of duty to be applyed, unlesse there be any manifested rejection of a party. Therfore, are you born within the Church, then obserue whether comming to yeares of understanding, you then vilipend not the grace of God in his Word unto you, but rather imbrace and beleeue it; for, you then beleeving, you may not doubt of the belonging of Gods promises unto you. Yea, being borne in the Church you haue moreover this benefit, that though (transported of the temptations of Satan, or of the sinnefull pleasures of this world) you run a race for a long time cleane against the grace of God, yet in time, repenting from the bottome of your heart, and then yet beleeving the Gospell, you may be most assured that all the pretious Promises of God belong, and

shall

ſhall certainly be performed untoyou. To conclude, labour firſt to haue a knowledge of the promiſes of God, and then labour to get an eſtimation of them, and deſire of heart after them; for if this be once attained, then your heart will keep the Lords commandements, yea, though but becauſe it would not looſe thoſe ſo rich things wherof now it hath a deſire. But to beget an eſtimation, you muſt conſider well the thing promiſed, you muſt compare it with the other things of this world, you muſt conſider the need you haue of it, and the bettering your ſelfe by it. For as theſe things are more or leſſe apprehended by your heart and ſoule; ſo is your heart and ſoules more or leſſe eſteeme of the Promiſes. But as the hearts eſteeme is, ſuch alſo is its affection; for if it firſt eſteeme not of a thing, it will haue no Deſire of it though it might haue it.

Therfore ſome times, and that in your moſt ſerious and private meditation, ſet before your ſoule now one, then another of the Promiſes, queſtioning your own ſelfe, *What you thinke of this, and whether it be a precious thing or no, if it may be had.* But this be ſure of, that if none of the Promiſes of God, prevaile over your Eſteeme and Deſire, drawing them unto it, then you will never haue care of keeping the Commandements, even for the Promiſe ſake made of God unto you. One Promiſe well and ſeriouſly conſidered, well opened unto our ſelues by diſcourſe in private meditation, diſcovering ſo unto our ſelues the riches and good of the Promiſe, is more powerfull over our Affections to draw them to eſteeme and deſire it, then if all our life time we heare never ſo much of all the promiſes of God, reſting in a ſuperficiall Notion and bare knowledge onely of them all. Wherefore at any hand reſt not in a bare Notion of Gods Promiſes, but conſider each one, and lay it to heart, teaching your ſelfe to

priſe well of it, and to haue a Deſire of heart after it, ſo ſhall you certainly come in time to ſay with the Prophet *David*: *I haue hid thy Promiſes in my heart, that I might not ſinne againſt thee.*

7. Chap.

THe *ſixt Motiue* or Inducement unto the keeping of the commandements willingly, and with delight is, *The Righteouſneſſe of the Commandement.* To this end, Moſes, Deut. 4. 8. ſaith: *And what Nation is ſo great, that hath Ordinances and Lawes ſo Righteous, as all this Law which I ſet before you this day?* And the Prophet *David*, Pſal. 119. 86. ſaith; *All thy Commandements are true.* Again, verſ. 128. *Therefore I eſteeme all thy precepts moſt Iuſt.* Again, verſ. 142. *Thy Righteouſneſſe is an everlaſting Righteouſneſſe, and thy Law is Truth.* The righteouſneſſe of Gods commandements, manifeſteth both the Iuſtice of God, and alſo his Loue unto his creatures: his Iuſtice, becauſe as he is in himſelfe upright or righteous towards all; ſo he would haue Men alſo doe right one to another: his Loue, in that he tendereth the good of his people, giving ſuch lawes as which being of every one obſerved, every man ſhall haue good by it. And indeed as common experience ſhews us, that that Nation where Right is moſt preſerved, aboundeth moſt with Goodneſſe; ſo Gods giving a Law by which Right might be preſerved, proues that he loues the Good, not the Ruin of man. True it is indeed, that ſome men uſe to ſet a falſe Good before their eyes, their Deſire alſo being drawen wholly after it, and not after the Good of Righteouſneſs which God would haue. But ſuch men manifeſt themſelues to be no fit Iudges of Good, in that if their particular Good ſhould ſpread over all, their could be nothing more hurtfull to the ſociety

of

of man; nothing that ſooner would produce the diſhonor, yea, and the Ruine of Man. Wherfore as in the beſt Common-wealthes, the very ſenſe of Good which Men receiue by Lawes, makes them not onely loue the Lawes, but alſo to ſtick together with their Princes for the maintenance of thē: ſo the very beſt means to make you fal in loue of Gods Lawes, and to ſtick together for the maintenance of them, is, your opening to your ſelfe by diſcourſe in Meditation, the Good which Mans ſociety would receiue by the obſervation of them. And indeed in that God giving Lawes giues ſuch, as which the farther they ſpread in obſervation, the better it is for Man and Mans ſociety, this declares him moſt truely to tender that which is the true Good of man. I ſpeak of thoſe Lawes which are generall, not of thoſe which were but peculiar to the Nation of the Iſraelites: for there were Lawes which ſerved but peculiarly for that Conqueſt made of Canaan by that people; even as every prevailing power or conqueſt hath power to make right or wrong of poſſeſſion, as beſt ſerveth for the Good of that Dominion in particular. For in that God confirmed the Powers of this world in the hands of the Heathen Princes, declaring them to be his Ordinance, *Rom.* 13. 1. this ſhewes that he alloweth of the peculiar lawes for poſſeſſion, made under each Dominion for the better maintenance of the ſame. We muſt therefore put difference betwixt the Generall Lawes of God, which muſt univerſally ſpread with the ſpreading of the Kingdome of heaven, and thoſe which either were temporary, or peculiar to ſome people and their peculiar conqueſt. But now for the generall Law of God, ſeeing we ought to imbrace and loue it, therefore I would adviſe you to diſcover to your ſelfe the righteouſneſſe of the ſame, that ſo you loving the righteouſneſſe may then loue the Commandement even for the Righteouſneſſe ſake.

To

To this end then uſe your ſelfe ſome times to meditate now upon one, then upon another of Gods commandements, conſidering then with your ſelfe, both what a Good every man ſhould haue if every one kept that commandement, and alſo what inſufferable Hurt every mans doing the contrary would produce unto every man. The Prophet *David* ſaid unto God, Pſal. 119. 18. *Open mine eyes, that I may ſee the wonders of thy Law.* And verſ. 119. he ſaith further: *Thy teſtimonies are wonderfull: therefore doth my ſoule keepe them.* Now, what thinke you made this Man ſay this? Surely his penetrating, and deſire to penetrate more, into the Myſterie of the Righteouſneſſe and Good of that which God commandeth, and the unrighteouſneſſe and hurt of the contrary. True it is, that Gods Lawes had in his time another wonderfull Myſterie, in that his appointed Divine Service figured out things, moſt wonderfull to them that could diſcover them. But I thinke not that for this onely he accounts the law of God wonderfull, ſeeing thoſe Lawes alſo are wonderfull, for the compoſition of Righteouſneſſe in them, which yet prefigured not any thing, but onely taught right and wrong. And indeed it is a Speculation fit for a Prince and a Magiſtrate, to penetrate into the myſterie of the Compoſition of a generall Law, diſcovering the juſtice contained therein, and the good of every man by obſerving it, and the hurt of every mans tranſgreſſing it. Yea, a Prince that loveth the Good of his people, hath not onely great delight in the ſpeculation and diſcovery of the Righteouſneſs and good of his Lawes, but alſo hath in admiration (and this alſo with delight) the wonderfulneſſe of the wiſedom by which the Compoſition was made. Euen ſo if every man in particular, would but enter into the conſideration of the Good which would come to every man, if every man kept the generall commandements given us of God, then would

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each man both diſcern with delight and joy of heart the Righteouſnes of Gods Commandements, and alſo account the wiſe compoſition of them wonderfull in God. There are none of us all (no not of the moſt wicked) but loveth his own particular Good; yea, and will complain of hurt as wrong; why then ſhould we not teach our hearts to loue ſuch a Law, as which the generall obſervation of, would produce the Good of every one in particular? Surely thoſe whoſe ſuppoſed Good ſtandeth not with this, are worthy to be puniſhed, as thoſe whoſe ſuppoſed Good is the hurt of others. Therefore alſo if at any time we haue procured our own ſuppoſed Good by ſome unrighteouſneſſe, then let us learn to grow in hatred of that unrighteouſneſſe and falſe Good, by conſidering adviſedly what a Hurt it would be to our ſelues, if other Men that we haue to deale with, ſhould for their Good deale with us as unrighteouſly, as we for ſome ſuppoſed Good to our ſelues haue dealt with others. Verily, there could be no greater puniſhment of the wicked, then if every man that they deale with were as wicked as they. Wherfore alſo that is not a good which is evill come by, becauſe not onely the puniſhment of God and man awaites it upon diſcovery; but alſo, if other Men doe the like to us we ſhall then with ſorrow feele and acknowledge, that it is not Good to haue one mans Good anothers Hurt. Therfore I ſay, learne from the Good which would befall your ſelfe in particular, by every Neighbours obſerving a Commandement given, to fall in Loue of ſuch a Commandement, as whoſe Righteouſneſſe is not one but every mans Good. Which that you may the better doe, allow to your ſelfe ſome time of ſerious and private meditation, wherin thinking of ſome or other of the Commandements of God, you may alſo ſay thus, or to the like effect with your ſelfe: *How Good*

were this to be obſerved by every Man? If this were kept by every man, what a bleſſed life ſhould we liue euery vpon earth? from how many feares ſhould I be freed? from how many dangers, yea, wrongs, and hurts which now aſſaile me ſhould I be freed? were it not better for me and for my houſhold, that this Law were kept by every of my Neighbours? were it not Good for them alſo, if I and my houſhold obſerue this Law towards every of them? Thus if you uſe to queſtion and diſcourſe with your ſelfe, ſome time of one, an other time of another of the commandements of God, then will not onely the Righteouſneſſe of the commandement appeare unto you, but alſo your heart will inclyne within you to loue the commandement, even for loue it beareth to its own particular Good, which would ariſe by every mans obſerving that Commandement. But if once your heart be poſſeſſed of loue to the commandement, then will loue not onely make the obſervation of the commandement eaſie, but alſo it will breed even a delight in you to keep that commandement in your Actions and Converſation with men. Learne therefore to loue the Righteouſneſſe which is in a commandement, and then aſſure your ſelfe that you will be the readier of inclination, both to loue and alſo to obſerue the commandement its ſelfe. At any hand therefore be not negligent of your Paſſion or Affection, but rather carefully endeavour that you fall in loue of the Commandement: For unleſſe one Paſſion or Affection be moved, there will not any other be moved for the eaſing of the obſervation: I meane, unleſſe your loue unto the commandement be won, there will be no delight in the obſerving of the commandement: and where there is not delight in the obſervation, there no willingneſſe is to keep the commandement. Surely it is the Affection of loue, that moues the Paſſion alſo of Deligh in the obſerving that loved, and this moving of the Paſſion

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and Affections, makes the obſervation of a Commandement eaſie. Wherefore, as you open unto your ſelfe by diſcourſe in meditation, the Righteouſneſſe, and the Good which would come to every man, were this or this commandement obſerved by every man, be then alſo carefull of your hearts affection, obſerving whether it yeeld in you to loue and delight in ſuch a Righteouſneſſe, or ſuch a Good: for if the Good, doe upon evidence thereof unto your ſelfe, prevaile over your heart to moue it to like or loue ſuch Good, then for loue of the Good, the Commandement alſo will thenceforth be beloved and delighted in. But every Commandement tending to ſhew us our duty, either to God, or to our Neighbours, we muſt not reſt in conſidering the Righteouſneſſe and Good of thoſe Commandements onely which concerne our duty towards Man, but we muſt conſider the Righteouſneſſe and Good of thoſe Commandements alſo, which ſhew us our duty towards God. Now to make our ſelues diſcerne the Righteouſneſſe of theſe commandements which ſhew us our duty towards God, it will be needfull that we conſider him, even God that giues the Commandement; endeavouring for his excellency, and for the invaluable Good he doth us, to confeſſe unto him freely, ſaying; *Lord, thou art worthy that I doe this or this in thy worſhip and ſervice.* For, doe we not ſee in daily experience, that the greatneſſe of a Commander, and the Good we receiue by him, make us even to loue his very ſervice? Therefore we ſhall be the proaner to acknowledge, and loue the Righteouſneſſe of thoſe Commandements, which ſhew us our duty towards God, if we uſe our ſelues ſometimes to lay to heart, the excellency of God, and the Good which we receiue of his hand. This doe therefore, but doe it not with that ſuperficiall generality of Confeſſion which commonly men uſe; they confeſſing Gods Greatneſſe and Ex-

cellency, and that all Good is of him, but without ever laying to heart any one particular of either; for they never consider the excellency or greatneſſe of God in any one particular thing, neither doe they in particular conſider any one Good, confeſſing it to be Good, and then beleeving withall in their heart, that it is of God indeed, and not of Nature, or of Man onely. But now, if you doe ſometime by one, another time by another of Gods commandements, as I haue aboue directed you, then will the Righteouſneſſe and Goodneſſe of Gods Commandements ſo appeare unto your Spirit and Heart, as that even for loue unto ſuch Righteouſneſſe, and ſuch Good, your heart and ſpirit will yeeld in you to loue the Commandement it ſelfe alſo. And a Commandement loved, is with delight of heart alſo obſerved, therefore get to loue any commandement, and then be aſſured, that the obſervation of that Commandement will be, not onely eaſie, but even a Delight alſo unto you. I could willingly here (for a furtherance both of your Apprehenſion of the Righteouſnes and Good of Gods commandements: and alſo of your diſlike or hatred of thoſe falſe Goods which wicked men doe flatter themſelues of) haue written particularly, of each of the Lords commandements, ſhewing both the Righteouſneſſe and Good therof, and alſo the unrighteouſneſſe and Hurt of the ſeeming Good, which the tranſgreſſors of thoſe Commandements ſooth themſelues up in. But the Commandements being many, as branching themſelues not onely into all our outward actions, but alſo unto the inward Actions of the minde, and this alſo both towards God, and towards Man, I found that I could not conveniently in this place write in that manner of them; for if I ſhould, it would too too inconveniently increaſe this preſent Treatiſe. Therfore I think fit to leaue you here, to the directions in briefe which before I haue given you: knowing, that if you doe as

I haue

I haue taught you, then you will doe this even of your ſelues: and your own ſoules diſcourſe, doth commonly cauſe things to ſinke deeper into your heart, then another mans telling or unfolding them unto you. But now to conclude this chapter, get to know and haue in minde, not the ten commandements onely, but alſo the other commandements which branch themſelues out of thoſe ten, and then reſt not in the knowing them onely, but exerciſe your ſelfe to think now upon one or two, another time upon other, opening then alſo unto your ſelfe, by your own diſcourſe therupon with your ſelfe, both the Righteouſneſſe of the Commandement, and alſo the invaluable Good which would come to Mankinde, if every man towards other did according to that Commandement.

8. CHAP.

THe *ſeventh Motive*, or Inducement, to the keeping willingly and with delight Gods Commandements, is, *Their profiting them that obſerue them.* For beſides the profite of thoſe bleſſings which Gods *Promiſes*, *Deut.* 11.8. *Deut.* 11.26. *Deut.* 26.16. *Deut.* 28.1. comfort us of, there are other profites which the commandements themſelues bring with thē to the obſervers of them. As *David* ſaith, *Pſ.* 119.24. *Thy Teſtimonies are my Counſellers.* And *Pſ.* 119.22. *Except thy Law had been my delight, I ſhould haue periſhed in myne affliction: I wil never forget thy Precepts for by them thou haſt quickned me.* Again, *Pſ.* 119.104. *By thy Precepts, I haue got te understanding.* And *Pſ.* 119.100. *I underſtood more then the Ancients, becauſe I kept thy Precepts.* Againe, *Pſ.* 119.129. *The entrance into thy Word ſheweth light, and giveth underſtanding to the ſimple.* Laſtly, *Pſ.* 119.98. *By thy commandements thou haſt made me wiſer then myne enemies: for they are ever with me. I haue had more underſtanding then all my Teachers: for thy Teſtimonies are my meditation.* Thus by this holy mans experience we find, that the cōmandemēts

of the Lord ſhew a Light, and giue vnderſtanding; they quicken one, they are as Counſellers, they make us wiſer then our enemies; yea, they prevent our periſhing in Affliction. Precious benefites truely are theſe, and ſuch will appeare to be vnto him, who duely conſiders each of theſe things what it is. There is not one of theſe things but wee would be delighted to haue it fulfilled in our ſelues: for who deſireth not every of theſe things, if there be any poſſibility of attaining thereto? Would you then attaine to theſe things, doe as did this holy man, exerciſe your ſelues in the commandements to doe them. For certainely as the commandements, iſſued in the originall from God who dwelleth in glorious light, ſo they themſelues partake of the nature of light, giving light alſo vnto him that receiues them into him by Meditation, ſetting himſelfe to *doe them* in his life and converſation. A worldly minded man injoying the light of this world, can hardly be perſwaded that darkneſs is in himſelfe: but, as a blinde man though he be in the light of this world yet is himſelfe darke, ſo is a worldly minded man, though he injoy the light of this world. Let the ſimple or ignorant therefore, or the worldly minded, (for there is no worſe ſimplicity and ignorance then worldly mindedneſſe) take vnto them the commandements of God: let them learne them by heart: let them think or meditate on them one by one: let them ſet themſelues to put them in execution in their actions, and in their converſation, and they ſhall finde a mervailous change in themſelues: a change, I ſay, nothing leſſe mervailous, then if a blind man ever blind, ſhould receiue ſight, or darkneſſe ſhould be changed into light. Surely, as is the morning light after the dark ſhadow of the night, ſo will the ſimple, the ignorant, or worldly minded, by receiving the commandements be inlightned, becomming of darke, light, and of ignorant, to be men of vn-

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derſtanding. A worldly minded man would hardly think that his wiſedom can be fooliſhneſſe; for finding himſelfe wiſe, and wiſer then many, either in contriving to increaſe his gaine, or in dexterity of apprehenſion and invention in matters of State or Policy, though he know not, or care not for to walke in the commandements of God, yet he thinks himſelfe wiſe, and ſufficiently wiſe for his part; but, as the Apoſtle, 1. *Cor.* 1. 20. ſaith: *Hath not God made the wiſedome of this world fooliſhneſſe?* So there is nothing truer, then that a man wholly worldly minded, nothing minding the commandements of God to doe them, or obſerue them in all his Actions and Thoughts, is not wiſe as he thinketh, but contrariwiſe is even filled with fooliſhneſſe. Let ſuch therfore, if there be any heart in them to doe themſelues good, learne alſo the commandements of God, endeavouring that they, as Guides, goe with all their plots and deviſes, to the ruling them when they tend unto ſtraying from the way of Righteouſneſſe, and then they ſhall change their wiſedome, from fooliſhneſſe to wiſedome indeed. If their gain, if their promotion will not ſtand with the obſervation of Gods commandements, and therfore they thinke that it were not wiſedome for them, by obſerving the commandements, to depriue themſelues of ſuch gaine or promotion, let them know, that when they haue reared up their ſtate unto the uttermoſt, then they are but as men who are fooliſhly under ſome old Ruines, which are ready to fall upon them to their deſtruction, if wiſely they haſten not themſelues from under them. As for the poore of the world, the ſimple (I mean) or unlearned, let them alſo know, that if unto this poverty of theirs they joyn alſo worldly-mindedneſſe, nothing caring to know the commandements of God, and to be ruled by them in their poore plots and contrivings for meanes of living, or for gaine, then they are of all men the

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moſt miſerable and truely baſe, as being both poore and wicked, and in the wrath of God. But if they will reſort to their Teacher, and pray him to acquaint them with the Commandements of the Lord, ſetting themſelues alſo to rule their Acts, and their Thoughts by them, then ſhall they feele a wiſedome to grow in themſelues, changing them in their minds within, making them of ſimple or ignorant, to be of good underſtanding, and truely wiſe. Therfore alſo the commandements which moſt import us are ſuch, as which the ſimpleſt may underſtand, that ſo none may plead for his ignorance, but every one of what condition ſoever he be, low as well as high, poore as rich, ſhallow as deep of judgement, may better both his underſtanding and alſo his condition. And verily a worthy work is it in a Paſtor, to haue an eye to his Auditories knowledge or ignorance, obſervation or neglect of the commandements of the Lord, bending his Inſtructions and Exhortations, his giving conſolation or denouncing of judgement accordingly. For certainly it is one of the chiefeſt parts of his office, to haue a watchfull eye over the manners and converſation of his people, obſerving their change or not changing, from wickedneſſe unto Righteouſneſſe, from prophaneſſe unto Holineſs. I cannot therfore but much commend them, who inſiſt much upon inſtruction and exhortation concerning Manners, obſerving in their Auditories the defects or unrighteouſneſſe, and ſharply reproving the ſame, and that plainly: Teaching them withall, and that frequently, the way of Righteouſneſſe, being carefull to impreſſe in them, now ſome, then others of the commandements of God, and ſhewing them how they ſhould make uſe of them in their common Actions and Converſation. I cannot like that ſuperficiall and too generall kinde of touching at wickedneſs, which the teachers of theſe our time too much (for the moſt

moſt part) now affect; for hereby they ſpeake, not as to their own people; but as of things which concernes not them as guilty, ſaue onely to heare of them as the text giues occaſion, and this but as for a warning. For the Teachers of theſe times ſeeme to be loath to exaſperate any by a juſt reproofe of wickedneſſe evident in them, ſpeaking alwaies ſo generally rather, that men may take or leaue the reproofe at their own pleaſure. For my part I thinke this to be a fault, whilſt a Paſtor, though wickedneſſe be even manifeſt in any of his Auditorie, yet he dares not reproue any one plainly thereof, but muſt ever ſpeak in generall manner, leaving the party to take or leaue the reproofe at his pleaſure. Indeed without certainty and evidence, none ought to be publiquely reproved, for publique reproofe is a kind of puniſhment, and not being ſurely grounded may be rather a ſcandal then a juſt reproofe; but where the wickedneſſe is manifeſt, as being a thing generally noted of the neighbours, I think that Paſtor failes of his dutie, who reproveth not the ſame openly and plainly in his hearer, that ſo a juſt reproofe may touch the conſcience, and peradventure leade his hearer to repentance. If theſe things were done both by people and Paſtor, it would certainly appeare by preſent experience alſo in every Age, *that the Commandements of the Lord ſhew light, and giue underſtanding to the ſimple.* And it is this ſence in our ſelues of ſo bleſſed a change of our mindes within, that is a kind of *Quickning*, which they certainly will with comfort of heart feele, who ſet themſelues to the Lords commandements to obſerue them, as for Guides of their Action and Communication. For as he that walketh in treſpaſſes and ſinnes, is ſaid of the Apoſtle *Epheſ.2.1. to be dead even while he is aliue*: So certainly, the change from ſo walking in treſpaſſes and ſinnes, unto an obedience or guiding our deeds or ſpeech by the Commandements of God, is ever

accompanied with a kinde of Quickning (as feeling peace with God) which the ſoule in a man that ſo doth will certainly haue a ſenſe of. Therefore profitable is it that a man uſe himſelfe to know the commandements of God, learning them more and more in time; but with this reſolution of minde withall, to doe as they direct him, as occaſion is offered for making uſe at any time of any of them. Let men therefore with this holy man uſe them as Counſellers, conſulting ever with them before any thing be done or ſaid, or thought; for aſſuredly he that ſo doth ſhall finde that they will be unto him faithfull Counſellers, and deep alſo in wiſedome, ſhewing him the true and happie way of a moſt excellent and blameleſſe life. Which that a man may the better and with the more eaſe doe, it is convenient that hee get a ready knowledge of the commandements, leaſt elſe for want of a ready knowledge, the commandement be to ſeek when any thing is to be done or ſaid. But it will greatly further a readineſſe of remembrance, if the commandements be by ſome skilfull hand digeſted into ſuch an order, as that the moſt uſuall Actions of life, and the moſt uſuall ſpeech, may haue annexed to them ſeverally the commandements which moſt aptly ſerue as Guides in them. For men more eaſily apprehending variety of common or uſuall actions or life, or ſpeech, then they doe a variety of commandements, they will both then more eaſily apprehend a variety of commandements, they being joyned with the uſuall actions of life, or commonneſſe and moſt uſuall ſpeech and converſation, and alſo they will haue the commandement the more ready at hand, as they haue occaſion of ſuch Action or Speech, unto which they finde the commandements annexed. It is good to further good things by all good means, and people haue need of ſuch furthering, becauſe they are commonly dull of apprehenſion, and careleſſe of Remembrance

membrance as concerning duties.

Another benefite which the Prophet *David* found by Gods commandements, was, that he was by them made *wiſer then his enemies*: for ſurely ſome enemies of his laying wait for his falling, indeavoured either to bring him by ſome or other ſnare, or elſe oppreſſion or diſtreſſe, into ſome or other evill Action, that ſo Advantage might be taken thereof, to ruin him even by publique juſtice; but he having his eye to the Commandements of God, ſhunning the evill which they diſcovered and forbad, deceived them in their expectation concerning the end of their plots. Even ſo, full many are they who induſtriouſly plot, to bring the Saints into ſome open ſcandall, by getting them, either by ſmooth flattery, or couloured violence, to doe ſome evill thing or other, that therupon they may haue opportunity to ſhame them, if they cannot alſo ruin them. Therfore a happy man ſhall he aſſuredly prooue, who conſulteth frequently with the commandements of God; for, making them to goe commonly with his Actions and Speech as Guides unto them, he ſhall prevent his falling into the ſnares, which it may be unknown enemies lay for him. Much like as when ſome deſiring the fall of ſome one, will cloſe with him by ſome that haue familiarity with him, to get him, either by way of conference of State matters to ſpeak evill of ſome in Authority; or by way of Society to become a drunkard with drunkards for cõpany or good fellowſhips ſake, (as they uſe to ſpeak): or by way of pleaſure to become a haunter of harlots: or by way of queſtioning and diſputation, to become a holder of ſome puniſhable errour. Theſe, and many other traps doe wicked perſons and politique lay, to intrap them unto ſhame at leaſtwiſe, if not unto perdition alſo, who let not looſe the raines to runne with them in the full ſpeed of that ungodlineſſe wherein themſelues delight; but he that

hath an eye upon the commandements of the Lord, eſchewing by their direction the evill, will (unawares peradventure at the preſent to himſelfe) proue wiſer then his enemies, who unknown to him at the preſent, laid ſuch ſnares for his falling. Yea, the Prophet ſhewes by his experience further, that he that doth ſet his eye upon the commandements, ſhall not onely finde a wiſe prevention of the drift of his foes, but alſo ſhall finde a ſuſtaining him by them in his Afflictions. And indeed ſometimes when Afflictions happeneth upon a man, he is then more ready to run into further and further evill, through diſcontent of not being kept of God from affliction when he ſets himſelfe to his commandements, then he is to turne in his heart to the Lord with prayer, remaining withall conſtant in obedience. But when once a man hath gotten ſuch a victory over the evill inclynation of his fleſh, as that with a reſolute heart he hath made Gods commandements his delight, then even under the heavy preſſure of Afflictions, he ſhunnes the running the high way of Diſcontent unto perdition, ſtaying himſelfe by the Law of his God, from doing or thinking thoſe evill things which Diſcontent would eaſily take hold of, and ſo ſaveth himſelfe from periſhing in his Afflictions. To conclude, as you deſire to haue the darkeneſſe of this world expelled out of you, and the Light of God to inlighten you to ſalvation: as you deſire, of ſimple or ignorant, to become men of good underſtanding: as you of dead, even while you are aliue, would be quickned with the life of Righteouſneſſe through the Spirit: as you would, in ſtead of the falſe and pernicious incytements of the fleſh, haue faithfull counſaile: as you would prevent the traps of your foes, becomming wiſer in preventing, then they in plotting: Laſtly, as you would eſchew ſhipwrack in the ſtorme of Affliction, ſo haue a reſolute courage and minde in you, to ſet the Commande-

mandements before you, in all your Deeds, Communi-cation; yea, and Thoughts, ancering that you be ruled by them, to doe in all things as they inſtruct and teach you.

Thus having ſhown unto you ſome of the ſpeciall *Moues*, or Inducements, by which men may be brought on to willing obedience unto the Commandements, I will now proceed to ſhew alſo ſome of the ſpeciall *Meanes*, wherby to attain to keep the Commandements as the Saints haue kept them.

9. CHAP.

THe *Meanes* I account to be ſpecially three: *Firſt*, *Gods* aſſiſtance invocated by prayer: *Secondly*, Gods corrections or afflictions: *Laſtly*, our own induſtrious Meditation. For the firſt, the Prophet *David*, *Pſal.* 119.10. ſaith: *Let me not wander from thy Commandements.* Againe, verſ. 12. *O Lord teach me thy Statutes.* Againe, verſe 18. *Open mine eyes, that I may ſee the wonders of thy Law.* Again, verſ. 27. *Make me to vnderſtand the way of thy Precepts.* Again, verſ. 33. *Teach mee, O Lord, the way of thy Statutes.* Laſtly, verſ. 36. *Incline myne heart vnto thy Teſtimonies.* For the ſecond, the ſame Prophet, *Pſal.* 119.67. ſaith: *Before I was afflicted I went aſtray: but now I keep thy Word.* For the third, he, *Pſal.* 110.10 ſaith, *With my whole heart haue I ſought thee.* Again, verſ. 23. *Princes alſo did ſit and ſpeake againſt me: but thy ſervant did Meditate in thy Statutes.* Againe, verſ. 48. *I will Meditate in thy Statutes.*

Though the Prophet ſaid, (as in the third Meanes) *With my whole heart haue I ſought thee*: And again, *I will meditate in thy Satutes*: yet you ſee how *he invotateth of God alſo*, that Hee *Let him not wander*: that He *Teach him*: That He *Open his eyes*: That He *make him to underſtand*: that He *inclyne his heart*. And truly it is in ſome meaſure a Myſterie, that our Act is attributed to God as being his Act: for ſo here though

David bent his will to meditate in the Law of the Lord, yet he prayeth to God that he incline his heart unto his Teſtimonies: ſo likewiſe *Exod.* 18.15. though *Pharoah* hardned his own heart, yet chap. 10.1. God ſaith: *I haue hardened his heart.* Indeed I obſerue that *Exod.* 8.15. it is ſaid, *But when Pharoah ſaw that he had reſt given him, he hardened his heart and hearkened not unto them*: from whence I thinke I may gather, that this hardning was not an evil quality infuſed by its ſelfe of God, but was onely the permiſſion of that Good unto this wicked one, which he enjoying or feeling, he would ſurely abuſe, hardening his heart unto unbeleefe and diſobedience. The man intreated *Moſes* and *Aaron* to pray for him, that the plague of frogs might be taken from him: God heard *Moſes* and *Aaron* praying him to take away the plague: and yet even Gods Goodneſſe in hearing his ſervants, and taking away the plague, was the occaſion that this man feeling reſt again, hardned his hart. Therfore though we ſet our hearts very induſtriouſly to be obedient to Gods commandements, yet it is needfull that we pray to the Lord alſo to incline our hearts to his lawes; for God by Meanes (as by Corrections when we haue gone aſtray, or by Gifts when we haue applyed our ſelues to his ſervice) incli-neth our hearts to the keeping of his Commandements. And truely, let our Indeavours be what they will, yet ſuch are the baits of Satan, ſuch the croſſes we finde in obedience, as that we haue exceeding need to pray with this holy man, that God ſuffer us not to wander: that He teach us his Statutes; that He open our eyes; that He make us underſtand; that He incline our hearts. The wicked will peradventure be ready to ſay: Muſt we pray to God that He incline our hearts unto his Lawes? Then let us take our fill in the pleaſures of ſinne untill God incline our hearts unto his Law; for if we never incline our hearts, it is becauſe He himſelfe

himſelfe inclines not our hearts: but contrariwiſe doth this holy Man of God doe; for, though he prayed unto God, ſaying; *Let me not wander*; and, *Inclyne my heart unto thy Teſtimonies*: yet he alſo ſaid; *With my whole heart haue I ſought thee*; and, *I will meditate in thy Statutes*. And certainely it is a true ſigne of a child of God, when he ſets his heart unto all godlineſſe, and yet prayes unto God that he inclyne his heart. For as our breathing is not of our ſelues, but it is Gods good Gift in us that as yet we can breathe the breath of life; ſo every good thing in Religion which we doe, is yet the good Gift of God in us, and as for ſuch to be asked of God our Father in prayer. Yea verily, every particular thing in Religion, which God requireth of us that we doe, may yet be asked of God that he work the ſame in us; for though he hath ſent the Meanes, and ſuch Meanes as which will work ſuch effects in thoſe that reſiſt not the Meanes; yet ſuch are the ſnares of the devill, ſuch the inticing withdrawing of the world, ſuch the oppoſition or perſecution of all thoſe who reſiſt not but embrace the word of Grace, that it behooveth us that we ask of God that he inclyne our hearts to his words, that he open our hearts to Beleefe, and that he himſelfe work that Hee requireth of us. Therfore, doe you finde that you ſhall goe, as it were, contrarie to all men if you liue after the Rule of Gods Commandements? Doe you finde that you ſhall looſe much gaine if you reſtraine your ſelfe to this Law? Doe you finde that you ſhall depriue your ſelfe of pleaſing imbracements, pleaſing delights in wantonneſſe, if you take not libertie to covet other mens beauties, other mens wiues? then yet conſider that there will be an end; no mans life laſts ever; and there is a God who will take account of his creatures: therefore ſay rather with your ſelfe: *Liue I in ſuch an age wherein to be righteous is contrarie to all mens cuſtome with whom I haue to doe? Surely ſo*

much

much the more miſerable are my times, but yet, ſhall I leaue ſuch Goodneſſe as this Law teacheth, to make my ſelfe ſo wicked for companies ſake as I ſee theſe men? I will not doe it. Is there no poſsibility to gaine, unleſſe I be alſo unrighteous in getting it? God forbid; yea, I may Gaine, and yet without coueting, without ſtealing, without oppreſsion, without ſwelling againſt God by Gaines gotten; therfore for the Gaines of unrighteouſneſſe let it not come into my poſſeſsion: Let who will follow after that, I will haue myne eye to the Law of God in getting it. Why ſhould I loue the unlawfull embracements? Why ſhould I loue the unlawfull liberty of a luſtfull eye? Will not God iudge for theſe things? If I doe this, ſhall I not be as as he that hath ſtollen, for whom the execution of hanging waites? If myne own wife ſhould be ſo coueted of another: or if when I ſhall haue a wife I ſhall be ſo uſed, will that pleaſe me? If no, then let me content my ſelfe with her whom I ſhall linke my ſelfe unto, and though I may be converſant with other women, and delighted of Gods gifts, of beauty, proportion, wiſedome, and the like in them, yet for Gods Lawes ſake let mee abſtaine from ſinne. Let there not be Adulterie, let there not be uncleaneneſſe, let there not be ſecret coueting. Surely, ſo many are the baites of ſinne, as that it is ſo difficult a thing not to wander in this world from the Law of God, that we may well pray, and pray earneſtly and frequently with this Prophet unto God, ſaying, *Let me not wander from thy Commandements.* But though you pray that God let you not wander, yet you muſt not take hold of every occaſion of wandering, leaving it to God to keep you that you wander not; for if with ſuch a heart you pray to God, you may aſſure your ſelfe that God will not heare the prayer of ſuch a one; but if you put on a reſolution of minde, to ſeek God with your whole heart, and bend your will to the Law of God, putting from you the occaſions of unrighteous Gaines, and drawing your eye from an evill or luſtfull looking, then God

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will second you, as he did *David*, that the baites of this life shall not intise you to your perdition. A mans own resolution of minde, as it is a precious thing and acceptable of God, so it is very powerfull against those things, against which it is setled. Therfore doe but put on this resolution, that with your whole heart you will seek God & his righteous wayes: that you, notwithstanding the fooliſh occasions of sin, which daily will offer themselues unto you in this life, will yet keep your selfe to doe as Gods Commandements direct you, and you shall feele that it is not so difficult a thing to withstand sinne, as at the first apprehension a man would thinke. True it is that the heate of youth, as it tendeth to Lust, and to Ambition, and to oppression, and to wantonnesse, so it is a warfare to restrain it; but consider with your selfe that there is a continuall warrfare in the world, which even by Mens Lawes is occasioned, and yet who condemnes not him that will not restreine his Appetite or Inclination but will expose himselfe for the satisfying of it, unto Carting, unto looſing of eares, of nose, or the like, unto hanging, and unto quartering? how hardly doth a strong man restraine the use of his strength, that he woundes not this man, and kils not that man upon everie displeasure? And yet for the Lawes sake of his Prince he restraines the disposition of his strength; and shall we doe lesse for Gods Lawes sake? How difficult a thing is it for yong and luſtfull men, to keep themselues from deflowring of Virgines, from abuſing every mans wife? and yet partly for the feare of men whose displeasure should be moved thereby; partly for feare of the Law of the Land, they doe restraine their heat, and doe not all that youth would easily incite and inable them unto: and shall we not then indure the same warfare of restraint for the Lawes sake of God? How many are able to steale, and yet indure want rather then they will steale,

and is not this a warfare: Surely yes. But if for feare of Princes punishments men endure this warfare, why should they not for Gods punishments endure the same? But indeed the Princes punishment is Gods punishment, though God can and will punish them so, who will not be restrained for the punishment of their Princes, as no Prince can possibly punish any. God can punish in this world, *with blinding of the minde, hardening of the heart*, and with sending into swinish or wicked Men *evill spirits*, to leade them into further and further evill; this cannot Princes doe, and yet they are most fearefull judgements and plagues of God even in this life. Besides this, he can even in this life punish with *a finall casting away or Reprobation*, and in the life to come with a keeping men in *an eternall living in paines, in torments, gnashing of teeth, woe, and never quenchable burning*. Therefore though occasions unto sinne may offer themselues daily unto you, yet put on a setling of your minde to keep Gods Law, animating your selfe therto by the invaluable benefits of Obedience, and frighting your selfe from sinne, by setting before your selfe, with faith, the fearefull punishments of Disobedience, and joyne herewithall an invocating of Gods assistance, and then you shall surely much the more easily, yea not without delight, feele this a very powerfull Meanes of keeping the commandemants of God.

To which, if you joyne a desire of heart, and prayer unto God, that you may discover the Goodnesse and Utilitie of his Lawes, praying with the Prophet that God teach you his Statutes, that Hee open your eyes that you may see the wonders of his Law, that Hee make you understand the way of his Precepts, you shall surely greatly further your keeping of the commandements God. For it is no small provocation to the keeping of a Law, when our understanding is opened to discerne the goodnesse, utility, and righteousnesse

teousneſſe of a Law. Wherefore though you ſet your ſelfe induſtriouſly to the keeping of the Law of God, as ruling or guiding, and reſtraining, in all your Actions, Communications, yea and Thinkings, bridling them in, when they would take liberty to wander from the commandement, yet uſe your ſelf withall to pray with this holy Prophet unto God, that God aſſiſt you alſo, keeping you that you wander not from his Commandements, teaching you, opening your underſtanding, and inclyning your heart unto his Teſtimonies.

For the ſecond Meanes, which was, *Affliction*, we haue alſo very great need thereof; therefore if after we haue been looſe in any thing, following after ſome ſinne, caſting the Lords holy commandement behind our backs for that time, the Lord then ſend upon us ſome Affliction, let us conſider, that this Affliction as it may be a gentle Correction ſent us of the Lord; ſo it may be alſo a Meanes that we ſtray not ſtill from his Commandements. And indeed we are commonly ſo apt, if God but bleſſe us with ſuch a portion of this world wealth, as that we can with credit and boldneſſe hold ſocietie with the rich, and thoſe of good place in Authority, then to take liberty, either to neglect all dependance on God, or to doe violence to ſome whom we maligne, or to entiſe the faire or beautifull women in our company to be diſhoneſt with us, as that there is need that God ſend upon us, either dejection of eſtate, or elſe infirmity of bodie, that ſo even of Diſability to be any longer bold to commit ſuch ſinns, we may both turne in our hearts from doing ſuch evill, and alſo turne again to the Lord yeelding obedience to his words. Surely, if this holy Prophet could ſay, *Before I was afflicted I went aſtray, but now I keep thy words*, much more haue other men need of this reſtraint from evil by affliction. Wherefore learne you alſo when you feele

ſlictions, to make this godly uſe of them, that they not onely ſtay you from further ſtraying, but alſo work you to a keeping (now yet) the word of your God. Say with your ſelfe: *I am now in adverſitie, ſhall I alſo be diſobedient to my God? ſhall I alſo be wicked? What were this but to double my miſerie? therfore I will rather ſet my ſelfe now to the Word of the Lord, that yet my eſtate to Godwards may mend, even under this declining of my eſtate to the worldwards.* And indeed, who will not condemne him who addeth wickedneſſe to his poverty? or him who when the Law hath puniſhed for ſome wickedneſſe, he will yet then increaſe his wickedneſſe? Are not mens hearts even ſet againſt ſuch a man? Doe they not commonly account the utter periſhing of a man of ſuch a diſpoſition juſt? Therfore learne from this holy Prophet, that if ever Afflictions come upon you, you make this uſe of them, that now yet you will turn you to the Law of your God to keep it.

For the third Meanes, which was, *Meditation*, we haue alſo great need thereof; for ſuch are the inceſſant withdrawings from minding the things of God, as that unleſſe we purpoſely ſet our ſelues to minde the Commandements, either the continuall care of getting Gaine, or the continuall laying hold of all meanes of aſpiring, or the continuall delight of advantage unto luſtfull pleaſures, is ſuch, that we ſhall hardly ever ſo much as once minde the Commandements of God. Wherfore it is ſurely neceſſary that you ſome time ſay thus, or to like effect with your ſelfe: *Shall I never think of Gods commandements? Shall I be alwaies carried away of my Cares, of my Imployments, of my Pleaſures? Shall theſe wholly ſtuffe my minde? Shall I never once Meditate on any Commandement of the Lord? What will become of me if I thus goe on?* For if thus you ſay ſome time with your ſelfe, this will touch your heart, this will ſtartle you, this will moue you to break off ſometimes your cares, imployments, or pleaſures, taking

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ſome fit time wherein purpoſely to reade, or heare read the commandements of the Lord; at which time, you ſuffering your ſelfe to diſcourſe upon each one, unvayling its Righteneſſe, Goodnes, and utility to mans Societie, this wil greatly further your keeping the commandements of God. The diſcourſe of the ſoule upon a Commandement, faſtens a Commandement in our Memory, whereby ever after it ſhall not come after, but goe before every Action, Speech, or Thought of ours. And truely we fall into much evill, even for want of having a ready, and impreſſed knowledge of that Commandement which concernes the Action, Speech, or Thought we are at preſent about. Therfore I commend in a man a dividing of the Goſpell into parts, taking the commandements apart, and then taking him to ſtudie, either in bed or in ſolitarineſſe, now of one part, then of another. For this ſame generall Notion onely of the Goſpell, whilſt we know all, but ſtudy not adviſedly any ſpeciall particular part of the ſame, comes farre ſhort of that uſe which we ought to make of the Goſpell. And indeed all is beſt comprehended, by dividing all into parts, and then ſtudying well the parts, one at one time, another at another time.

10. CHAP.

THus having ſhown you (as for an excellent example) how *David* received the Cõmandements of God: & next having ſhown you, ſome ſpecial Motiues tending to make a man the more willing & delightfully to keep the Cõmandements: and laſtly, having ſhown you, three very ſpeciall Meanes by which may be furthered your keeping the commandements of the Lord, I think it fit in the next place to ſhew you two things wherof I would warne you. The firſt is, that you in an eager diſpoſition to keep the commandements, begin not to

fall into that old errour of trusting unto justification by works, rather then by faith onely: the second is, that you be not discouraged from observation of the Commandements, neither by the impossibility perfectly to fulfill them, nor by the manifest evidence that other Men minde them not, to observe them towards you, in that wherin you haue to doe with them.

Men desire much to be justified for their obedience, and therfore to doe works commanded that they make themselues righteous by their obedience; now unto obedience indeed righteousnes is imputed; but men consider not that the obedience in beleeving, is that whereunto truely righteousnesse is imputed. They would faine be righteous by their works, but God that knoweth how imperfectly men fulfill the righteousnesse of workes, hath imputed Righteousnesse to *Beleefe*, not to *Workes*. As it is said in the Scriptures of the old Testament, *Gen.* 15.6. *And Abraham beleeved the Lord, and He counted that to him for Righteousnesse*: which thing is made use of in the new Testament by S. *Paul*, to draw us to seek Iustification, not in our workes but in our faith in Christ, *Rom.* 9.4. Therefore let no man be discouraged for that he cannot perfectly fulfill the Lords Commandements concerning workes, but rather let him be sure, that he fulfill that great Commandement concerning Beliefe, that so he with *Abram* beleeving God, may haue by God Righteousnesse imputed unto him for that. Few men in our times consider as they ought, what an excellencie it is to Beleeue in God and in Christ, manifesting themselues so vailed as they haue done; but God knowing how rich a thing it is, for man to beleeue that which he saith, as *Abram* not onely *heard*, but also indeed *beleeved* the Lord, vouchsafed to account Beleefe unto man for Righteousnesse. Verily men heed not this in these times as they ought, therfore

also

alſo they accounting of Beleefe but as of a light inclination of the mind onely, truſt rather to works then to beleefe for Iuſtification; but they ought to informe themſelues, that though the faithfull muſt indeavour to fulfill alſo the righteouſneſſe of workes, yet God hath choſen to juſtifie Beleevers for their beleeving, not for their works, becauſe they beleeue in him who (onely) fulfild the Righteouſneſs of works commanded. To beleeue the Lord is a worke of workes, as we may perceiue by that which our Lord anſwered the Iewes, *Iohn* 6. 29. ſaying: *This is the worke of God, that ye beleeue in him whom He hath ſent.* And truely all the Scripture ſhewes, that the Lord hath ever more freely accepted of mens beleeving in him, then of any the beſt workes that they haue done; therfore though *Abraham* performed that great worke, of offering up to God his ſonn *Iſaak*, yet there we reade not that God counted that to him for Righteouſneſſe, but when he beleeved God, God counted that indeed unto him for Righteouſneſſe. Bleſſed therefore be the memory of thoſe firſt Angels of the Reformation, who perceiving how Poperie lead people to truſt to *works* for their *Iuſtification* before God, drew them back againe to conſider Beleefe more adviſedly. Which thing though at that time they had more reaſon to doe, then wee now of the Reformed Churches haue (becauſe at that time workes were taught people as for workes meritorious, which indeed merited rather puniſhment, yea damnation, ſuch as was the doing worſhip, not before onely, but even to the very Image, directly contrary to the commandement of God, who ſaid: *Thou ſhalt not make thee no graven Image, and thou ſhalt not bow down to them, neither worſhip them*:) yet even now alſo, when no workes are allowed, but thoſe which are conſonant to the Commandements of God, there is need to put people in minde of the ſame, even of

their

their making ſure that they beleeue, as alſo that they truſt in Beleefe, aboue workes, for *Iuſtification*. Surely people (for the moſt part) not beleeving, know not what it is to beleeue, therefore alſo they come farre too ſhort of that eſteeme of Beleefe, which not onely they ſhould haue thereof, but alſo which God declares himſelfe to haue therof. As we ſee when *Abraham* beleeved God in that which he ſaid unto him, preſently God counts *That* unto him for righteouſneſs. And ſo our Lord when *Nathaniel* ſo ſoone beleeved in him, *Ioh.* 1. 50. readily anſweres, ſaying, *Becauſe I ſaid unto thee, I ſaw thee under the Fig-tree, beleeveſt thou? thou ſhalt ſee greater things then theſe.* Let us therfore learne to priſe aright of Beleefe, that ſo we may not doe workes, truſting to haue Righteouſneſſe imputed unto us for them, but rather may make ſure to Beleeue, that ſo God may count *that* to us for Righteouſneſſe.

As for the ſecond thing where-againſt I would warne you, I would haue you to know firſt, that ſeeing Righteouſneſs is not imputed to our workes, but to our Beleefe, therfore no man ſhould be troubled if he cannot perfectly keep the Commandements. Secondly, that though it may trouble a Man indeed, that he is carefull to keep Gods commandements towards others, when yet others are careleſſe to keep Gods commandements towards him, yet ſeeing we keep not Gods commandements for the pleaſing of Men, but for the pleaſing of our God, therfore we ought to rejoyce of our pleaſing God, though others be careleſſe of the Commandements. Let not ſuch things therfore diſcourage us, but rather let the rich Gifts and Promiſes of God incourage us to the keeping of the commandements: yea, let each of us ſay with our ſelues; *Shall I hazard the looſing of this and this good thing promiſed me of the Lord, for the doing now upon a ſuddaine this or this againſt the Lords Commandement?*

Which

Which kind of incouragement that it may the rather prevail with you, you are to proceed from a ſuperficiall notion onely of the rich things promiſed us of God, unto a ſerious conſideration of each thing promiſed, diſcourſing with your ſelfe therupon in your mind, examining your eſteeme thereof, and conſidering alſo how much need this poore eſtate in this life hath of ſuch things, and what the Benefiting us by ſuch things is and will be. For thus to ſtudie upon each the moſt ſpeciall of the Promiſes, is the way to make a Promiſe ſinke into our hearts, and to abide in our memories ready for our incouragement againſt every diſcouragement which this world is apt to trouble us with, in our attending to put in execution the Commandements of the Lord.

To this, if we adde a looking upon every ſinne wiſtly, as looking it in the face unmasked, unvailed, that ſo it may appeare unto us in its owne true hideouſneſſe, and vileneſſe, before we intertaine a liking it, this would greatly further our diſcouragement from committing ſinnes. As, if you thinke on, or be about Murther, conſider in your minde adviſedely what a dead man is, conſider the patience, the want of motion, the grieſlineſſe of wounds, and indeed the horrour of the ſight of Death in a Man: think then with your ſelfe how wicked a thing it were for you, that a Man by your hand ſhould (not in a juſt warre, or defenſiue) be brought into ſuch a condition. Uſe your ſelfe ſometimes in private Meditation, or upon the ſight of any one dead, to informe your minde well what a *dead bodie* is, that ſo the minde being poſſeſſed of the fearfulneſſe of the condition, may alſo before-hand be poſſeſſed with a loathſomneſſe and deteſting by it own hand to bring any man into ſuch a fearfull eſtate. And uſe your ſelfe withall to ſet this againſt thoſe things which draw on Murther, or wherein Murther comes commonly ſo vailed or masked, as that it prevailes over us to

giue it entertainment into our hearts and Reſolutions: ſet this, I ſay, againſt the *Occaſions* of Murther, whether it be injurious words, or ſome blow, or ſome diſgrace, or the luſtineſſe of youth, proane and even deſirous of fighting, or skill of weapon, or fond reputation or imputation of cowardlineſſe or daſtardie, which ſome fooliſh and wicked men, careleſſe both of Gods Lawes and mens, are apt to diſcredit him, who will not rather kill a man then put up ſuch or ſuch a thing. It is a wiſedom and righteouſneſſe in all well ordered Kingdomes, to giu e leſſe puniſhment to leſſe offences: and why then ſhould any man in a private quarrell be ſo violent or unwiſe, as for a word to kill a man, ſo doing the greateſt miſchiefe for the leaſt offence? Of two evils it were better to require eye for eye, tooth for tooth, or to giue blow for blow, then for a word onely, or for ſome blow, to depriue a man preſently of life: but the beſt is to hearken to what the Lawes both of God and man informe us of, and to poſſeſſe our mindes therewith, reſolute alſo, what ever occaſions fall out, to doe as they direct us: for this is not onely a wiſedome, both alſo a ſafety, both among men, and before God. In like manner, if you thinke on, or be but about committing of *Adultery*, conſider adviſedly the Act it ſelfe ſundred from the Inducements, which as a vaile cover it from being perceived in its own true filthineſſe and danger: conſider therfore with your ſelfe, the filthineſſe of the Act; the injury you ſhall thereby doe unto another, and the danger you draw upon your ſelfe thereby, both from the man whom you ſhall offend, and from God the Lord. And ſet this againſt the *occaſions* or *allurements* which commonly draw a man on hereunto; as againſt the eye, the pleaſing language, the forme, the beauty; againſt the wit, the toying of pleaſures, the heat of luſt, yea againſt the injoying the liking and loue of a ſtrange woman.

Thus

Thus if you would uſe your ſelfe, to looke the ſin wiſely in the face which is forbidden you of God, this would greatly further a with-holding you from yeelding unto it (through the alluring occaſions wherewithall it would come unto you as in a vaile) and would ſtay the ſoule from a too too ſuddaine admitting of thoſe occaſions, wherby the liking of the ſinne is drawn on. Indeed, ſometimes the Acting of a ſinne, ſprings from occaſion which is ſo *ſuddain*, as that it prevents all thought of what it is that is to be done; therfore ſo much the more need haue we, to be ever in our ſelues reſolved againſt the ſinne, and to let fall all occaſions which would induce us thereto: better it is for us to let fall an occaſion or opportunity, then to plunge our ſelues into further miſchiefe. And truely, we finding in common experience, that men living under Governments, doe uſually informe themſelues before every Act of Importance, whether the Law permit it or no: ſo that they will not ſo much as cut a tree, break open a hedge, or the like, but they will informe themſelues firſt, ſaying: *May I lawfully doe this?* Why ſhould we not be as carefull of the Law of God, conſulting with it alſo before any Act, Speach, or Thought, informing our ſelues whether we may doe ſuch or ſuch a thing, or no? If men doe not thus conſult with the Law of God beforehand, unvailing by its help the ſinns which they are about, it is their fault, and ſuch a fault as giues advantage to ſinne, ſo that it is committed before a man is aware of what it is he is about. But the child of God, that looketh for the rich Gifts of God in Chriſt, may not be ſo negligent of the Law of God, but rather with the Prophet *David* to make it his ſtudie to thinke on the Commandements, meditating alſo on them, ſome now, ſome another time; for thus doing, not onely the ſinnes will appeare to the ſoule in their own vileneſſe: but alſo the ſoule will be fore-poſſeſſed with a diſlike

and loathing of them: and this to the abating of the force of alloccaſion, which ſhall be offered to commit, or fulfill them

Thus, if you would uſe your ſelfe to look every ſinn, a- in the face umasked wiſtly, that ſo you may be diſcouraged from committing the ſame, then would the incouragements or exhortations unto Righteouſneſſe and Godlineſſe, given us by the Apoſtles of our Lord Ieſus Chriſt, the more prevaile over us to divert us from ſinning. And truely we ought never to be unmindefull of our deliverance from the bondage of ſinne, by the converſion of us unto Chriſtianity: we ought never to forget the bleſſed benefite we received, by our fore-fathers converſion from Heatheniſme to Chriſtianity. Wherfore that you may as a freſh be put in minde hercof, and the exhortations of the Apoſtles hearkened unto by you, I thinke fit in this place to ſet before you ſome of them, that ſo they may work upon you to diſpoſe you, to a willing keeping of the commandements of God. *Epheſians* 2.1. the Apoſtle ſaith thus: *And you hath hee quickened, that were dead in treſpaſſes and ſinnes, wherein in time paſt yee walked, according to the courſe of this world, and after the Prince that ruleth in the aire, even the ſpirit that now worketh in the children of diſobedience. Among whom alſo we had our converſation in time paſt, in the luſts of our fleſh, in fulfilling the will of the fleſh and of the minde, and were by nature the children of wrath as well as others. But God, who is rich in mercy, through his great loue wherewith hee loved us, even when we were dead by ſins hath quickened us together in Chriſt, by whoſe grace yee are ſaved.* And chap. 4.1. *I therefore being priſoner in the Lord, pray you that you walke worthy of the vocation whereunto yee are called, with humbleneſſe of minde and meekeneſſe, with long ſuffering, ſupporting one another through loue: endeavoring to keep the unity of the Spirit in the bond of peace.* And chap. 5. 8. *Yee were*

once

once darkeneſſe, but are now light in the Lord: walke as children of light: approving that which is pleaſing to the Lord. And having no fellowſhip with the unfruitfull workes of darkeneſſe, but even reproone them rather: For it is a ſhame even to ſpeake the things which are done of them in ſecret. But all things when they are reproved of the light, are manifeſt: for it is light that maketh all things manifeſt. Wherfore he ſaith. Awake thou that ſleepeſt and ſtand up from the dead, and Chriſt ſhall giue thee light. Take heed therefore that yee walke circumſpectly, not as fooles, but as wiſe: Redeeming the ſeaſon, for the daies are evill. Wherfore bee yee not unwiſe, but underſtand what the will of the Lord is. Theſe exhortations, are exhortations which ought ever to be ſounding in the eares of them of thoſe Nations, which in antient time were heathens: therefore remember ſtill that you are Nations, whoſe fore-fathers were carryed away after dumbe Images, and falſe Gods, yea, devils, and knew not the true Lord God of Iſrael, Creatour of all things, and the giver of life and all bleſſedneſſe. Forget not therfore this Grace of your converſion ſhown unto you, but rather apply your hearts to his Commandements who hath ſhown you this invaluable Mercy. Put on a Reſolution of heart, that neither for pleaſure nor for profite, nor for fellowſhip ſake, nor for Cuſtome; no, nor for Diſpleaſure or Loſſe, you will leaue the good waies of Gods Commandements, to walke in the wickedneſſe which is contrary to the ſame, and too too uſuall in the world.

In which Reſolution two things may ſtrengthen you, the one *Good Education*, the other, *the Spirits Aſſiſtance.*

Good or truely Chriſtian education in children, is truely a moſt needfull help unto righteouſneſſe: therefore where Parents are negligent, there the Magiſtracy ſhould help, to diſcerne what cuſtomes corrupt the youth, leading it into things evill, and then to ſuppreſſe, and to allienate the youth

in theſe things; for verily Magiſtrates are alſo Parents unto youth, little leſſe then they by whoſe generation they come into the world. Therefore if the Parents care not what company their children keep; or care not what evill they commit there in their jollity, nor what wickedneſſe and prophaneneſſe their converſation or communication be corrupted with; yet Magiſtrates owe to God a duty, to take account of thoſe houſes or places where youth take liberty to be bold in ſuch evill things. Some fondly think, that unleſſe youth be ſuffered in evill converſation, and evill actions, they will never be bold and manly, or valiant: but we may ſee in the children of ſome Princes and Nobles, that children become manly and valiant, and yet without ſuch liberty; ſo that theſe evils doe but ſteale upon ſuch, to corrupt them and weaken them, nothing furthering their Manlineſs or Valour. I note this the rather, becauſe it is the errour of ſome mindes, to thinke that a godly reſtraint of youth, is the depreſſion of the ſpirits, and the cauſe of puſillanimity: but whilſt all exerciſes ſtirring the body, and refreſhing the mind and ſpirit, may even by Gods lawes be practiſed, the uſe of ſuch things will increaſe the ſtrength and magnanimity of youth, and yet without admitting alſo the abuſe. And indeed the abuſe of ſuch exerciſes, brings upon men firſt a miſchieving and ruining one another: and ſecondly, a taking away the hearts of men, by Gods not proſpering the warres of ſuch. Though indeed ſometimes as (for puniſhments) God lets out evill ſpirits, giving way to their prevailing alſo; ſo wicked Powers, compoſed of wicked men, are let looſe of the Lord, and ſuffered to prevaile in the world. But the Kingdome of heaven, even the victorious Church, hath not its *fortitude* in wickedneſſe, but in Righteouſneſſe: and what Power did ever ſo truely prevaile, indure ſo long, or was ſo glorious? Therfore let us Chriſtians, vigilantly watch over

over our youthes, abuſing thoſe exerciſes of fellowſhip, and Activity, by which the ſtrength of a Land is nouriſhed, and the ſpirits refreſhed: maintayning the uſe, but puniſhing the abuſe of things. Therefore if any youth grow prophane or wicked in its uſuall communication, or bold to doe this or that injury to men, let Parents in their houſes, and Magiſtrates in their juriſdictions, haue an eye betimes upon this, and reſtraine wickedneſſe betimes in youth, that ſo God be not moved to plague us, for ſuffering our youth to practiſe nothing more, nor nothing more to take pleaſure in, then in breaking continually the Commandements of God.

If we be carefull herein, then let us nothing doubt of the *Aſsiſtance alſo of the Spirit of God*, diſpoſing our youth unto Godlineſſe and Righteouſneſs And truely Chriſtians haue through the Spirit, a kinde of inclination unto Righteouſneſſe, ſo that not ſo much of a forced obſervation, as of a minde and heart even diſpoſed, or inclyned of the Spirit, they are keepers and obſervers of the commandements of the Lord. Yea, the Apoſtle, Epheſ. 5. 9. ſaith: *For the fruits of the Spirit is in all goodneſſe and righteouſneſſe and truth*: ſo accounting theſe things the fruits of the Spirit in us, rather then our workes, or our induſtry. Wherefore Righteouſneſſe is not in the Saints, or their children, a bondage, but rather they are inclyned by the Spirit of God thereunto. Therfore ſo much the rather we ought to watch, that wicked cuſtomes bring not us and our children into ſuch a bondage, as that to be righteous, they muſt ſtruggle againſt the common cuſtomes of the time: for if this be ſuffered, then indeed wickedneſſe brings our youth into a bondage, yea, and the Spirit of the Lord forſakes them. Let us looke upon any Nation, where the Church is, or hath bene, and ſee their condition what it was, whilſt they made conſcience

of

of the commandements of God: obſerue their prevailing againſt their enemies: their multiplying, their inriching: and their matchleſſe valour and magnanimity. Again, let us look upon them after they had ſuffered the breakings of Gods commandements to ſway among them, and obſerue then their miſeries and calamities. Let us take them for our example; for it is a ſure Rule unto us, *Doe as they did, and haue as they had.* Wickedneſſe growes more and more in time of proſperity, and creeps upon a Nation under very faire and plauſible pretexts; but it is bitterneſſe in the end, and the ſubverſion of States and Thrones. Stop it therfore betimes, and be vigilant againſt its growing into Cuſtome among your people and Officers, as you deſire the growing or ſtabliſhing, of the welfare and glory of your Nations or Dominions.

Verily, it is lamentable to obſerue, that if Gaine come in, or the warres be managed by any, ſuch ſeeme as free to be godleſſe, and to breake frequently in their life and converſation the commandements of God. They ſeeme as the wheeles whereon the proſperity of a Land runnes, or as the cauſe therof; or if not cauſes, yet then as the pillars of the ſame, and therfore they are ſuffered to liue diſorderly, without any requiring of them to liue as beſeemeth Chriſtians. The Gifts which God hath given them, by which they excell many, and are very ſerviceable to a Nation, ſeeme to beare them out, in living in diſobedience to the commandements of God. Yea, when a people being in ſome bondage, hath in time of that bondage cryed unto God to be delivered, and in the time of ſuch crying, hath been diligent in reſorting to Church, reading Gods word, as alſo in Prayer, and in uſing religious duties in their families, then, God in his Goodneſſe delivering them, and granting them the bleſſings of Proſperity, even within a few yeares after, wicked-

neſſe

neſſe abounds in that people, and nothing is done leſſe, then that which was done before, and ſome little time after the deliverance. Then, even ſinne againſt God, ſeemes as the evidence of Gods bleſſings upon the land: for the moſt part of the people, doe not otherwiſe expreſſe or ſhew, their liberty, wealth and proſperity, then by words or actions contrary to Chriſtian Religion. If proſperity increaſe, evill houſes increaſe withall, where as in ſafe caſtels, men take liberty in all ungodlineſſe. But what will be the end of this? What will be the iſſue of this forgetting the deliverances which God hath ſent us? Surely a new plunging us into adverſities. Were it not that God hath a more graeious eye upon the good Lawes of Nations, and the intention and indeavour of Governours to rule the people according to them; then he hath a revengefull hand to avenge upon Nations the frequent breach of his Commandements, it were not poſſible that we ſhould thus continue as hitherto we doe, without great and fearefull Viſitations? But now if the wicked be accounted as the enemies of the Lands proſperity (inas much as through them God is moved to anger againſt the land) and as for ſuch eyed with ſome meaſure of indignation by Governours: And if they that feare God, and walk in the wayes of his commandements be accounted as the ſafety of the Land: and as for ſuch be eyed with favour by Governours, and incouraged in their obedience; then ſurely we ſhall both remove from us the judgements which hang over our heads, and alſo bring upon our Land manifold bleſſings. Therefore the Lord giue hearts to them that are in Authority, that every Paſtor in his Pariſh, every Officer in his allotted portion, every King in his Kingdom, may in this indeavour to ſerue God, even in being a diſliker and diſcourager of the wicked, and a liker and incourager of them who walk in the wayes of Gods commandements.

I grant, that any gift given to ſome wicked man, wherby he may be ſerviceable to the Church and Common-wealth; is not therfore not to be made uſe of becauſe the party is wicked (for this were to ſuppreſſe the gift of God) but, that for the wickedneſſe which ſuch a one committeth, he may perceiue that he hath ſome diſgrace or diſhonour, which but for that he ſhould not haue. For this would ſurely turne many from ungodlineſſe, becauſe moſt men ſeeking the favour and good liking of thoſe that are in Authority in every Land, they will in the greater meaſure forbeare thoſe things which they finde to diſgrace them in their preſence. As for thoſe places where the chiefeſt Officers of Rule are themſelues vicious, and to pleaſe them many become vicious, they truely haue a fearefull judgement from God therein upon them; and therfore by prayer to God, Gods people there ſhould ſeek of God his inclyning the hearts of thoſe in Authority unto his Commandements. Many are the ſhining and profitable vertues of many very vicious Princes, neither may they be ſuppreſſed, or the Princes diſobeyed in the exerciſe of them, (for God hath given them theſe Gifts, fitting them thereby more then others for the Offices they hold) but rather by prayer to God, and all meete and convenient meanes, their turning from ſuch wickedneſſe as whereto they are inclyned, is to be ſought. Theſe things I thought fit here to touch at, that ſo Chriſtian Kingdomes and Churches may be put in minde of thoſe things, which very neerly concerne them: For verily, the breaking of Gods commandements will ever be found the ſecret cauſe of all the troubles of the whole world. Therefore though wee cannot thinke, to turne the unrighteous world in an inſtant to become Righteous; (for wicked men will ever be in the world) yet, let Governours make it their ayme, to diſgrace the diſobedient, and to grace the obedient: and

ſurely

ſurely the Lords commandements will then take much the more effect in every Nation. But now having thus written of theſe things, I thinke good to cloſe up this writing with this *Exhortation* and *Adviſe* following.

To conclude, I having thus ſhowne you, how to make the commandements of God *eaſie*, and even a *delight* unto you, it remaineth on your part to *ſtudie* the commandements of the Lord, that ſo you may informe your ſelfe of them, leaſt elſe they be to ſeek, when in your Converſation or Actions you haue need of their Direction; which that you may with the more eaſe doe, it is good that you haue the commandements culled out, or collected together by themſelues in a book, that ſo you may uſe to reade them often by themſelues, as ſome haue the book of the Pſalmes for like purpoſe. This I adviſe unto, becauſe by the ten commandements onely, (as they are uſually propoſed unto us to learne by heart) we cannot eaſily diſcover how they ſtreatch to direct us, in moſt of the ordinary things of this life. Whereas if all, or the ſpeciall of thoſe things, which in the Scriptures we finde, either approved of by the Lord, or reproved, be gathered out of the Scriptures, then wee ſhall finde, that there is hardly any thing for which we ſhall not finde a direction Therfore I wiſh that ſuch a collection may be made, and this for the peoples ſooner knowing the will of God in theſe divers particulars: and ſuch collection being made, I exhort Gods people to allow unto themſelues ſome times of purpoſe wherin to reade them, or heare them read, and then to meditate alſo upon them, that ſo they may be the better taken to heart to be obſerved, with which Exhortation and Aviſe, I cloſe up this Treatiſe, leaſt I ſhould by further inlarging it make it tedious unto you.

Errata.

IN the Epiſtle to the Reader, ſecond page, line 16, *for*, ſinnes, *reade*, ſinne. Page, 2, line, 22. *for*, as having ſenſe, *reade*, as having a ſenſe. Page, 6. line, 1 *for*, collect, *reade*, to collect. Page 23. line 7. *for*, thoſe, *reade* thoſe: ſo, line, 29. and line 31. Page 31. line, 1. *for* o *reade* of. Page 37. line 4. *for* are, *reade* is, and line 6, *for* wrong, *reade* of wrong. Page 39. line 18. *for* theſe, *reade* thoſe. Page 46. line 11, *for*, alſo, *reade* alſo. Page 46 l. 23. *for*, or, *reade* of. Page 56. line 10. *for* who, *reade* whom. Page 59. line 29. *for*, thou ſhalt not make thee no graven Image, *reade*, Thou ſhalt make thee no graven Image. Page 61. l. 20. *for*, patience, *reade* paleneſſe. Page 62. l. 8. *for*, diſcredit him, *reade* diſcredit him withall. Pag. 62 l. 20. *for*, both *reade* but. Pag. 63. l. 1. *for*, wiſely, *reade*, wiſtly.

Other literall faults we paſſe by, deſiring the diſcrete Reader to helpe himſelfe as he [illegible] them.

S. DIEGO